



*The*  
**ESKIMO**  
**BOOK of KNOWLEDGE**

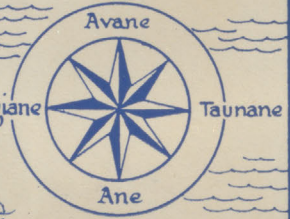


A MAP OF GREAT BRITAIN, THE DOMINION OF CANADA

- ② THE DOTS SHOW THE CHIEF POSTS OF THE HUDSON'S BAY COMPANY. ③ LONDON ④ GREENLAND, WHICH FOR THE MOST PART IS GREAT ICEBERGS WHICH PASS YOUR COAST ⑧ DAVIS STRAIT ⑨ HUDSON STRAIT ⑩ THE HOME OF THE INUIT ⑪ ST. JOHN'S, THE ENGLISH GOAL ⑫ ON THIS ISLAND MEN FARM SILVER FOXES ⑬ THE GREAT HARBOUR OF MONTREAL ⑭ OTTAWA, THE GREAT WESTERN COAST ⑮ WINNIPEG, THE GREAT ENCAMPMENT OF THE WEST ⑯ THE LAND WHERE WHITE MEN GRAY THE PLAINS ⑰ WESTERN COAST ⑱ VANCOUVER, THE GREAT ENCAMPMENT OF THE WEST ⑳ THE LAND WHERE WHITE MEN GRAY THE PLAINS ㉑ THE GREAT ENCAMPMENT OF THE WEST ㉒ THE LAND WHERE WHITE MEN GRAY THE PLAINS ㉓ THE GREAT ENCAMPMENT OF THE WEST ㉔ THE LAND WHERE WHITE MEN GRAY THE PLAINS ㉕ THE GREAT ENCAMPMENT OF THE WEST ㉖ THE LAND WHERE WHITE MEN GRAY THE PLAINS ㉗ ALASKA WHICH DIES

① Adsingoaḡut Great Britain, Canadalo,  
 Newfoundlandelo takkojauvut  
 ② Imait • Hudson's Bay Compenub niuvervinganik takkotitsivut

④ **GREENLAND,**  
 Karalit nunanḡat, sikkomut  
 ulliktaukasaktok



**IMARBIKSOAK AILANTIC**

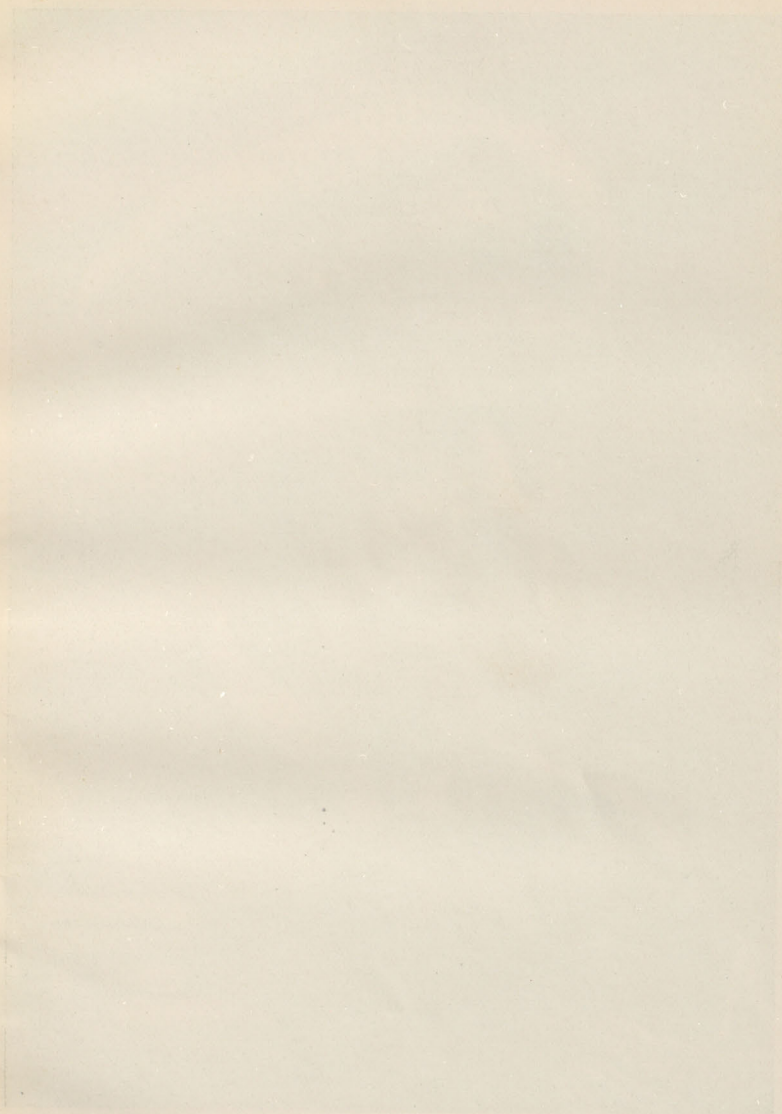


**OF CANADA AND NEWFOUNDLAND**

⑤ HERE DWELL ESKIMO ⑥ BAFFIN ISLAND ⑦ FROM THIS REGION COME THE  
 THE ENCAMPMENT WHERE DWELL THE RULERS OF NEWFOUNDLAND ⑫ A DISTANCE OF 7 SLEEPS ON A LARGE SHIP ⑬ HERE MEN  
 VA, THE ENCAMPMENT WHERE THE RULERS OF THE CANADIAN PEOPLE DWELL ⑰ HERE DWELL INDIANS  
 EAK THE ENGLISH TONGUE BUT ARE NOT RULED BY KING GEORGE ⑳ VANCOUVER, THE BIG HARBOUR OF THE  
 E PLANT FROM WHICH FLOUR IS MADE ㉔ A GREAT RANGE OF ROCKY MOUNTAINS ㉕ A BIG RIVER, CALLED  
 CH DOES NOT BELONG TO CANADA ㉘ THE FROZEN SEA

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② T  
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E  
① B L



Faint, illegible text, likely bleed-through from the reverse side of the page.



King George who is your Ruler.  
Atanek George, Atanerijase.

AGLAIT ILISIMATIKSAT  
INUNGNUT ILINGNAJUT

THE ESKIMO BOOK  
OF  
KNOWLEDGE



# THE ESKIMO BOOK OF KNOWLEDGE

BY

GEORGE BINNEY, B.A. OXON.

HUDSON'S BAY COMPANY, LONDON

*Rendered into the Labrador Dialect*

BY

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LONDON

HUDSON'S BAY COMPANY

1931



AGLAI  
ILISIMATIKSAT  
INUNGNUT ILINGNAJUT

*Ablatsangortitsijok tãpkoninga Inuit okausinginut  
Labradoreme atorpaktunut*

Ajokertuijok W. W. PERRETT

Ikajokataujok

Aniasiorte S. K. HUTTON, London

Aulatsikataujok Katangutigët Missioninginik

Aglaktok Englishetortunginik

GEORGE BINNEY, B.A. Oxon.

Hudson's Bay Companillo, London

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## AUTHOR'S NOTE

For the last five years it has been my privilege to journey during the summer and autumn along the coasts of Labrador, Hudson Bay and Baffin Island as a member of the Hudson's Bay Company. I have therefore had ample opportunity to study at first hand the problems of Arctic Canada and Labrador and to appreciate the viewpoint of our Fur Traders, of Medical Officers, Missionaries, Royal Canadian Mounted Policemen and other Government officials.

Stated briefly, the facts are these : unlike the Greenland Eskimo and unlike his Alaskan cousin, the Eskimo of Labrador and Canada have for the most part retained the original character and habits of their race. They are hunters, trappers and seafarers for the most part—happy-go-lucky, sporting folk, affectionate to their families, friendly and generous to all members of their community and on the best of terms with the White Men and Women who live among them. Through the enterprise of missionaries many of them have learned to read and write, and they in turn have taught others in their encampments, so that now there are few Eskimo communities where the written word is not intelligible. They have, however, only one book in their language—the Bible—with a Liturgy and a few religious tracts. Upon these merry people, wholly ignorant of the Why and Wherefore of the World, the shadow of Civilisation is now falling. Indeed, the idea of this book was born within sound of the waves of Hudson Bay, as I stood on the ruined battlements of Fort Prince of Wales, looking across the harbour of Churchill towards the construction camp of the Hudson Bay Railway. Cranes, steam shovels, pile-drivers, pneumatic drills controlled by all sorts and conditions of men—here on the threshold of the North was the vanguard of Civilisation.

The contact of Civilisation with primitive races resembles the contact of radium with the human body. If skilfully applied it can be of the greatest benefit : if applied unskilfully it may destroy that which it is intended to benefit. It will be conceded that in the past Civilisation has demoralised the primitive races who lived within the path of its progress. Alert to this danger the Canadian Government from time to time introduces measures to protect the interests of the Eskimo. Attacking the problem from another angle this book endeavours to arm the Eskimo with vital knowledge, so that apart from the crutch of sympathetic legislation he may stand a better chance to fend for himself. Here he will find his first Map of North America and Great Britain ; here he will find the story of Canada and the Empire ; for a sporting people there are pictures of a sporting King and a sporting Prince ; for families who almost worship their children there are pictures of a Queen who loves children. In this setting the relation of Health and Industry to the Welfare of the People is laid bare.

If the text is redolent with metaphors of blubber, seal meat and the chase, it is because such things are significant to the minds of all Eskimo, but the translator's ingenuity has been tested again and again in conveying within the limits of the Eskimo vocabulary the meaning of words such as ' germ ' and ' care,' which were never dreamed of in their philosophy.

It was thought proper to place the English and Eskimo texts side by side primarily for the convenience of the Hudson's Bay Company Post Managers and

## AUTHOR'S NOTE

Apprentices in all parts of the Canadian and Labrador hinterland, regardless of whether they traded with Eskimo or Indian ; for the Company has but one tradition in its dealings with the people of either race, and it is well that this oral tradition of the old Chief Factors should be at hand in this new form on the shelf of every Post Library, lest at any time we—or those who follow in our footsteps—should forget.

This book will not be given to the Eskimo ; for he, like the White Man, values most the things he pays for. It will cost him the equivalent (at present values) of a few ermine skins. The White Man will have to pay a little more.

Unfortunately the Eskimo in the Canadian Arctic and in Labrador have learned a different mode of reading and writing. The Labrador Eskimo reads the Roman characters, while in Baffin Island and Hudson Bay he has been taught to read 'syllabics,' an alphabet similar to shorthand. Thus it will be necessary to transcribe this version, which is destined for the Labrador, into syllabics for it to be intelligible to the Baffinlanders and Northern tribes. There are various Eskimo dialects, but the Baffinlander can converse with the Labrador Eskimo with no greater (or less) difficulty than a Cockney can converse with an Aberdonian. Now that the main stumbling block of having the English version translated into the Eskimo language has been surmounted, it will be a comparatively easy matter to transcribe it from the Labrador dialect to such other versions as may be required elsewhere in the North.

But for the co-operation of Mr. Perrett who is now spending his fortieth year of service among the Eskimo of Labrador this book would probably never have materialised. The road of the Eskimo translator winds up-hill all the way : chapter by chapter with infinite pains and patience he devoted his energies and skill to this unenviable and seemingly interminable task. He would be the first to record with me an appreciation of the help rendered by his colleague Dr. S. K. Hutton, Secretary of the Moravian Missions in London, who, conjuring up the memories of twelve years of Labrador life, regained almost overnight his Eskimo fluency in order to assist both Mr. Perrett in the spade work and proof correction, and me in various features affecting the book as a whole. This generous labour of love on the part of Mr. Perrett and Dr. Hutton is in accordance with the high tradition of the Moravian Missions—known of old as the *Unitas Fratrum*—which first ventured among the Eskimo in 1733 and which ever since 1771 have maintained stations on the Labrador coast.

I am likewise deeply indebted to Chief Factor Ralph Parsons, Fur Trade Commissioner of the Hudson's Bay Company, who gave both encouragement and advice to this work. The manuscript was read by other friends of Northern experience, namely, Sir Wilfred Grenfell, Archdeacon A. L. Fleming (Archdeacon of the Arctic), Dr. L. D. Livingstone, M.D., and Mr. V. Steffansson, to whom I am grateful for constructive suggestions.

Thus it has come about that His Majesty's most cheerful subjects, the Eskimo, have two books in their language where before they had one—a book for Sundays to which is now added this book for weekdays.

GEORGE BINNEY

68 BISHOPSGATE, LONDON, E.C. 2  
*December, 1930*

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## FOREWORD



OR whom does a hunter care most? Is it for his team of dogs or for his rifle or for his boat? These things are valuable possessions and worthy of great care—but how much more precious to him are his wife and his children!

See—the hunters are returning to the camp from the floe edge. The komatiks\* are loaded with seals. What excitement and noise there is! The dogs lift up their voices, the whips crack, the children shout and laugh, the women busy themselves with the cooking. At last the dogs are tethered for the night, the meat has been divided and the hunters are back in their igloos † warm and contented.

Yes—it is indeed a good thing for the hunter to return to his igloo after a successful day to answer the eager questions of the children, and to watch their smiling faces.

It is a good thing to see the head of a seal coming upwards to his blow-hole when you stand ready above with your spear; it is a good thing to spy many walrus lying asleep on the shore; or the fresh track of a bear—that is a glad sight too for the eyes and gives an appetite to the belly. But gladder than all these things is the sight of happy laughing children playing round their mother. How good the sight is to the eyes! What appetite it gives to the heart!

Soon the young child will become the young hunter eager to win the praise of the old hunters: in time his

\* Eskimo word for sledges.

† Eskimo word for houses.

## SIVULIARUTSIT



INASUARTIB suna kamaginerparivak-  
paûk? Kingminê, kukkiutinelônêt, umi-  
anelônêt? Tamakkoa ivlernadlaralloarput  
pairijaksaudlarlutiglo—aipanele kitorng-  
anelo akkituginersarisôngolungilagît mak-  
konangât?

Takuitse, sinâliarsimajut angeralerput sinâmit.  
Kamutit ussiltortauvut puijenik. Uimajartokadlarpok  
kaggudlartokarlunelo. Kingmit miagôrput, iperautat  
serkopalâvut, sorutsit kaigarsukatigêkput ijudlarlutiglo,  
arnallo nerkiksaliorput. Kingmit annudjartausinnarput,  
puijit avitauvut, angutillo iglomingnêlerput aukanitsiar-  
lutik nâmaksilutiglo.

Ahaila, kuvianadlarpok pinasuarte sulisimatsiarlune  
angerarungnarmat kitorngamelo aperkütigikattartangit  
kiolugit, kêhangillo kungajut ulernairtorlugit.

Kuvianadlarporlo utakijub aglome puijib niakoa aglo-  
mut puijartortok takopago, utakijok atuinutilugo nau-  
kiaromavlugo; kuvianadlarpok aiveksoarâluit sidjame  
siniktut kerngumiklugit; nannorlônêt tumisilugo—tam-  
anna takoranidlarpok ijemut, nâklo ikliguktipâ. Tamak-  
konangalle kuvianarnersaungijaidlarpok sorutsit takonar-  
lugit kuviasudlartut ijudlartullo anânatik ilumavlugo.  
Tamanna ila ankoksinarpok ijenut, nakoksititsivorlo  
omatemik!

Mânakasakut nukappiak pinasuartingorlârpok katjar-  
lune nertortaunermik inukoartunut; ila, sukutsiane nuk-  
kiminut kakianainerminullo nelonajjailârpok pinasuartio-

## FOREWORD

strength and his prowess will prove him to be a hunter of greater honour than his father—or of less honour.

Do you remember what strength, what eagerness and what prowess you had when you were a young hunter? Illness or fatigue never kept you in the snow-house or the tent when the season was ripe for hunting.

Somehow it seems that to-day our young men (and for that matter some of our older hunters too) are less active than was customary in the good old days. It seems that they are less hardy and less determined than we were.

It is strange that some of our young hunters cough so heavily these days, that the young wives produce fewer children than their mothers did, that people complain of aches and pains in the chest.

Then again there was no happiness in the camp after last deer hunt. We killed only four deer among forty people: the food was very scarce and there were no winter clothes for the women to sew, and the children were sad eyed for a time.

YES INDEED IT SEEMS THAT THE TIMES ARE CHANGING AND THAT OUR PEOPLE ARE LIKEWISE CHANGING WITH THEM. WHY HAVE THINGS CHANGED WITH US? BY WHAT MEANS CAN WE RETAIN IN OUR CAMPS THE FORMER HEALTH AND HAPPINESS OF OUR FATHERS, AND FULLY ENJOY THE PROSPERITY WHICH COMES FROM OUR TRADING WITH THE COMPANY?

These are hard questions to answer. It is as though a hunter is making a long journey with his komatik and dogs over difficult country to which he is a stranger. The blizzard sweeps down on him: he can scarcely see the form of his dogs, so thick is the snow: he knows not whether to turn to the right or to the left to avoid danger: his dogs cannot smell the scent of the encampment. He is a wise hunter unwilling to risk his life in the swirl of the



## SIVULIARUTSIT

luarnerminik atâtaminit—ubvalo pisôngolualunginermi-  
nik.

Aulajivêt nukkgilauktarnik katsungainerilauktarniglo  
kâkianainerilauktarniglo inôsuktilutît? Kanimasermut  
merngortornermullônêt kikkartitaukattalaungilatit iglovi-  
garne tupermelônêt pinasuarvekatsiartilugo.

Kanokiak, uvlomele inôsuktovut (ilalo inukoarnersat  
ilangittauk) ômaringinersaukôrput ilusiolauktomit uvlune  
kângersimajune. Akinersaukôrput katsungainginersau-  
kôrlutiglo piusiolauktomit.

Malungnarpok pinasuartit inôsungnersat ilangit koer-  
torpâdlarmatta uvlune makkonane, arnat aipalit ikiner-  
sanik kitorngisôngomatta anânagilauktamingnit, inuillo  
sutaijartut sagvilerinermik okautekakattarmatta.

Amalo kuviasungnekatsialungilak nunalingne tuku-  
siorviolauktub kingorngane. Sittamainarnik tuktulauk-  
pogut inuit 40 otiligut; taimaimat tuktuvinekatsialau-  
ngilak arnallo merksoraksakalaungilat okioksiutinik  
tuktujanik; sorutsillo ijingit kungatsiarungnairput.

ILA, NELIUNERIT ABLATSANGORKÔRPUT, INÔKATIVULLO  
ABLATSANGORKASIUTIKÔRIVUT. SUNA PITJUTAUVÂ MAK-  
KOA SUNATUINAIT ABLATSANGORMATTÂ? SUNAMUT AT-  
SUILINEK KUVIASUNGNERLO ATÂTAGILAUKTAPTA PIGILAUK-  
TANGAK NÛTAILITITAUJUNGNARKÂ NUNAPTINGNIT, PILORI-  
GUTIGIJUNGNARLUGOLO PILORINGNEK NIUVERNIARNERUB  
COMPANINE KAITANGÂ?

Apertsutit tamakkoa kiolugit okilungilak. Ilingavok  
sorlo kemuksertotut ingergajotut nunakut okilungitokut  
ilitaringitamigut. Akkunaksub opalukpâ: kingmit taku-  
ksautsialungilallônêt perktok taimak piungitigingmat;  
kaujimangilak talerpingsmullônêt saumingmullônêt sanga-  
juksaumangârme nangianartok kaluseriaromavlugo; king-  
mingillo naimajungnangilat tupiub tippinganik. Pina-  
suarteogamele silatujok inôsine asserkijomangilâ pijari-

## FOREWORD

blizzard. Quickly he finds a place where he can build a snow-house, and within its shelter he rests until the storm abates and the sun appears, by whose light he continues his journey in safety.

Thus has the proper course of our Innuït \* lives been obscured by these changes, and by the problems of why these things have come to pass and by what means we can retain in our camps the former health and happiness of our fathers, and fully enjoy the prosperity which comes from our trading with the Company.

Rise up from the sleeping benches women of the camp, prepare the clothing for your men folk! Awake good hunters! Awake children! The blizzard no longer obscures your path. The light of the sun will guide your way.

This book—the *Book of Knowledge*—is the light of the sun: it will show you the path through the difficult places of life: it will provide you with further knowledge of the White Man: it will show you by what means you can make yourselves and your children more happy and prosperous.

Read then this book—the *Book of Knowledge*—for in it you will find a great store of truth—a cache such as you make of your meat when you have it in plenty after the walrus hunt. It will fill you with understanding which will strengthen you on the journey of life. Let those of you who can read, recite the book to those who cannot read. In your camps discuss the book; talk of it in your igloos at night time when your pipes are lit. Teach it to your children; this book will help them.

You know that when you trade a rifle with the Company, that rifle is good; it shoots straight. You know that

\* The Eskimo of Labrador refer to themselves as "The Innuït"—literally meaning The People.

## SIVULIARUTSIT

jomik akkunaksoarme. Kenersarasuarpok aputemik iglovigaliorvigijungnartaminik, takamanelo utakivok akkunaksub sorairninganik sekinerublo tabligutininganik, tâpsomalo kaumaningane ingergalerivok kanoelugane.

Taimak inuit inôsingita arkutiksangat tachitausimavok ilusernut nutânut, apertsutinullo suna pitjutaungmangât taimailinganekalermat, kanorlo atsuilinek kuviasungnerlo atâtapta pigilauktangak utertitaujungnarmangângnik nunaptingnut, pilorigutekarungnarkovluta piloringnermik niuverniarnerub Companine kaitanganik.

Makilauritse arnaujose iglipsingnit, angutipselo anorâksangit âkiksorsigik! Tupalauritse pinasuarteotsiar-tose! Tupaleritse sorusiojose! Arkotiksase tachitaujungnairpok akkunaksoarnut. Sekinerub kaumaningata arkotiksase nelonailârpâ.

Aglait ukkua—Aglait Ilisimatiksatsat—kaumatiksauvut sekinerut; unertutjivigijungnarpâse arkotiksamik inôt-sib okumainingitigut; illisimavaliatiniarpâse kablunât ilusinginik; nelojungnaitiniarpâselo kanok ilipse kitorng-aseo pilorikpaliajungnarmangâpse.

Taimaimat aglait makkoa—Aglait Illisimatiksatsat—atuarsigik, tâpkonane nagvârniarapse ilisimatiksanik unuktunik miksekârtunik; kematuliviovut, sorlo aivevinek kematuliutigapsiuk sulitsiarsimagupse aiveksiorvingme. Ilumerniarpâse silatunermik pitsartutiginiartapsingnik ingerarnipsingne inôtsekut. Ilipse atuarsisôngojose aglait ukkua atuarsigik atuarsijungnangitut nâlaktilugit. Aglait ukkua okausingit okautigisigik tupipsingne; okautigisigik iglupsingne unnungne suppôrusijartiluse. Ajo-kertûtigisigik kitorngapsingnut, aglait tamakkoa taipkoatauk ikajorniaragit.

Kaujimavose kukkiutisigupse Companinit, kukkiut tâmna piojôngmat; illulingmik tukkimuartitsitsiarmat. Kaujimavose mikkigiaksigupse Companinit, mikkigiak

## FOREWORD

when you trade a trap with the Company, that trap closes securely, when the fox places his foot in it. You know that the boats which you trade with the Company are good boats. They carry you and your family and your dogs in safety to your hunting grounds. Know then also that in the *Book of Knowledge* which has been written at the wish of the Governor of the Company for you and for your children there are good words. The things which are revealed are good things, and in the same way that you benefit by the proper use of your guns, your traps and your boats, so will you also benefit by the proper use of the *Book of Knowledge*.

That was a poor hunter who possessing a new rifle went out on to the ice after a seal lying by the side of its hole. Being impatient and unwilling to take much trouble he approached the seal without stooping or crawling; and the seal perceiving its danger swiftly dived into the water. Had the hunter been more careful and had he been prepared to undergo some discomfort for the sake of obtaining the seal, he would not have gone hungry, neither would the other hunters have laughed at him. Even so with the *Book of Knowledge*—it is a very good weapon; but of what use is the very best weapon if the hunter does not perform his share of the task?

The *Book of Knowledge* is a token of friendship provided for you . . . . . and for your family by the Governor of the Company. He is a man of great understanding and wisdom who decides the difficult problems of the Company and directs the traders in their duties.

Being a good citizen, loyal to the King and to those who rule the British Empire for the King, he wishes that you and your children, who are also citizens of the British Empire, should learn more of this Empire to which you

## SIVULIARUTSIT

tâmna kêsitsiarmat terrianiab tutitsiarpago. Kaujima-  
vose umiat Companinit pisiarijase umiatsiangongmatta.  
Adjarpâse ilaselo kingmiselo pinasuarvipsingnut nangi-  
artuiluse. Taimaimallo kaujileritse 'Aglait Ilisimatik-  
sat' ukkua aglaktaumajut Companit angajokâksoangata  
perkojanga maliklugo pivluse kitorngaselo pivlugit Okau-  
siongmatte piojut. Nelonaijartaujut tâpkonane piojôvut,  
sorlolo idluarkutiksarsigapse kukkiutise mikkigiaselo  
umiaselo atutsiarupsigik taimaktauk idluarkutiksarsi-  
niarivose 'Aglait Ilisimatiksats' atutsiarupsigik.

Omajoksiorteotsialaungilak imna nutâmik kukkiusi-  
jarlune ôtoksioriartortok. Kenuesârnekanginame erka-  
sunginamelo ôtók kanilerasuarpâ tachilugane aungnialu-  
ganelônêt; ôtôrlo kangêsuklune tâpsominga akkarsar-  
pok. Otoksiortok udjertornersaulaurune kunulaungiku-  
nelo siorniogalaglune ôtók pinasuarlugo, kâgiaakaraja-  
laungilak imaka, pinasuarkatimelo ijoralautiginajalau-  
ngilât. 'Aglait Ilisimatiksats' taimailingaluatsiarivut;  
sakkutsiangovut. Kanorle pinasûtît pionerpaugalloartut  
sulijungnarkât pinasuartib nâmaktomik piniaraksarijane  
pinialungipagô ?

'Aglait Ilisimatiksats' ilanârnauteovut atuinartaujut  
ilipsingnut kitorngapsingnullo Companit angajokângata  
perkojanga maliklugo. Tâamna angutiovok silatunelik  
issumagiktorlo, Companit kajusijutigijaksarikattartangit  
okilungitut kajusijok, aulatsilunelo niuvertit piniarnin-  
ginik piniaraksanginiglo.

Atanerijeogame iggisimajok, nâleklune atanermik aulat-  
sijuniglo Britishit atanioviksoanganik atanek simerd-  
lugo, tussudlarpok ilipse kitorngaselo, atanerijekateojose  
atanioviksoarme, iliniarpaliakovluse atanioviksoak atavi-  
gijase pivlugo, ilangiutikovluse piojoriniptingnik atanip-  
tingnik inôjomik nuname anânaunerartauvaktome imar-  
biksub akiane; tussuvorlotauk ilangiutikovluse atanipta

## FOREWORD

belong, so that you may fully share our pride in the King who lives in the Mother Country far beyond the seas; and he wishes that you should also share the King's pride and our pride in those parts of the British Empire called Canada and Labrador of which you inhabit the northern regions. Furthermore he wishes that by your good actions and by your mode of life you should add your share of honour to the British Empire.

Being also a happy man rejoicing in his children and in the love of his family, he shares with you the cares and the joys of your family; and by this *Book of Knowledge* he will surely diminish the cares of your family and add to your joys, if you are wise enough to pay heed to his advice.

In the first part of this book the Company will tell you and your children about the British Empire and about Canada and Labrador and of how you are entitled to the privilege of regarding our King as your King.

In the second part of the book the Company, which has consulted with many Traders and the most learned Doctors and the Men of God, will explain to you the change which has come to your mode of living and will show you by what means you will bring better health and therefore greater happiness to your children and to yourselves.

In the third part of this *Book of Knowledge* will be shown to you the means whereby you may gain greater possessions in trade for the benefit of your children and yourselves.

Let those of you who can read, recite the book to those who cannot read. In your camps discuss the book; talk of it in your igloos at night when your pipes are lit. It is a good book and a true book—this *Book of Knowledge*.

## SIVULIARUTSIT

piojorininganik piojoriniptingniglo atanioviksub nuna-  
ngita apsimautijut ilanginik atserartaujunik Canadamik  
Labradoremiglo; tâpkoa tachât nunagivase. Tussudlar-  
porlo sulle ilipsetauk ikajokataukovluse piniarnipsingnut  
idluartunut inôsipselo ilusinginut apornangitunut Bri-  
tishit atanioviksoangata nertortaujutiksanganut.

Piloriktôgamelo kitorngane ilamelo naglingningat ku-  
viasûtigilugit, ilangiutikatigivâse ilapse kitorngapselo  
kuviasûtigijanginik kiksautigijanginiglo; aglaktigullo  
ukkutigûna miklilertitsiniarpok kiksautigikattartapsing-  
nik, kuviasûtigijase angijororlugit, silatuluse kamatsiar-  
upse atanertuininganik.

Aglait ukkua sivorlingine, Companit unipkautiniarpâse  
kitorngaselo Britishit atanioviksoangat Canadalo Labra-  
dorelo pivlugit, kanorlo ilipsetauk idluarkutigimangâp-  
siuk atanivut atanerilugo.

Aglait ukkua aipaingine, Companit—niuertit unuktut  
ânasiortillo illisimanerpât Gudiblo ajokertuijokotingit  
okakatisimakârdlugit—tukkisitinasuarniarpâse inôsipse  
ilusingita ablatsangorpalianinginik, unertutjiviginasuarni-  
arpâselo kanok tigusijungnarmangâpse timipse atsuili-  
valianinginik, taimaimallo kanok tikiutijungnarmangâpse  
ilipse kitorngaselo pilorikpalianermut.

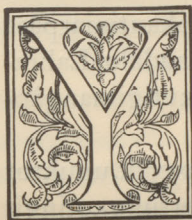
Aglaillo ukkua pingajuangine okautijauniarpose kanok  
niuverniarnekut akluilivaliajungnarmangâpse ilipse kit-  
orngapselo idluarkutiksapsingnut.

Ilipse atuarsisôngojose aglait ukkua atuarsigik atuarsi-  
jungnangitut nâlaktiugit. Aglait makkoa okausingit  
okautigisigik tupipsingne, okautigisigik iglupsingne un-  
nungne suppôrusijartiluse. Aglatsiangovut miksekârtôv-  
lutiglo—‘Aglait Ilisimatiksats.’

PART I  
THE BRITISH EMPIRE TO WHICH YOU  
BELONG

CHAPTER I

KING GEORGE AND QUEEN MARY WHO  
ARE YOUR RULERS



YOU should know that there are many different races of people in the world. Some are white skinned like the traders, others are brown skinned like yourselves and others have skin as black as the soot which forms on your lamps.

As there are many different races, so there are many different rulers, but the greatest ruler of all, who governs with justice White Men, Brown Men and Black Men in very many countries, is KING GEORGE the ruler of the British Empire. He is your King.

He lives far away across the seas towards the rising of the sun on an island named Great Britain, the northern part of which is called Scotland and the southern part England. With your komatik and dogs you could travel from one end of this island to the other end in fourteen sleeps and across the island in five sleeps; but albeit it is a small island, yet in one encampment of moderate size there live more White Men than are numbered among all the Eskimo tribes.



## INGMIGOLINGAŦUT I

### BRITISHIT ATANIOVIKSOANGAT ATAVIGIŦASE

#### CHAPTER I

##### ATANEK GEORGE AIPANGALO MARY ATANERIJÅKSE



AUJIJUKSAUVOSE inôkatigêksoakarmat unuktunik adsigêngitunik silaksoarme. Ilangit uvinekarput kakortamik kablunâtitut, assingit uvinekarput kernângajomik ilipsetut, assingillo ama uvinekarput kolliub paungatut kernertigijomik.

Sorlo inôkatigêksoakarmat unuktunik adsigêngitunik taimaktauk atanekarpok unuktunik adsigêngitunik, anginerpaujorle tamainit, idluartomik ataniortok inungnik kakortanik kernângajuniglo kernertaniglo, tagva ataneK George, ataniojok Britishit atanioviksoanganut. Tãmna atanerivase.

Inôvok unane kaningitome imarbiksub akiane, kiker-tame Great Britainemik—tagva Britainersoarmik—tajame. Britainersub tachâ tajauvok Scotlandemik, seker-ngalo Englandemik tajauvok. Englandiblo kangiane nunakarivok Walesemik tajaujomik. Kemuksikut inger-arungnarajarpose kiglinganit tachâne kiglinganut seker-ngane 14ertorluse siniktarluse, kikertarlo itibjorajarpase kangianit kitânut telimairtorluse siniktarluse. Kikertarle mikijôgaloartilugo iglugasaksoarne atautsine anginerpaulungimariktunelônêt kablunâkarpok ununersaungijaid-lartunik inungnit tamaitaksoarnit nanemangâtalônêt.

## KING GEORGE AND QUEEN MARY

In the largest encampment of all, called London, King George lives with Queen Mary his wife in a great house built of stone, attended by many officers and servants both men and women.

The King and Queen have four sons and one daughter and they also have grandchildren as two of their children have married. Indeed that is a fine family—a good example to the Innuit.

King George is a ruler of great wisdom spending much time in consultation with the leaders of the people and with the ministers whom he appoints to govern the people for him. In all his actions and in all his words he thinks only of the benefit of the British Empire. He rules for the benefit of you and your children and of all other members of the Empire.

One day he will visit the sick and the poor and cheer them with kind words and with gifts. The next day he will receive the messengers of a foreign Ruler and will speak words of welcome to them, and on another day he will consult with one of his Governors who rules a part of the British Empire for him beyond the seas, or he will meet the chief traders and merchants of the country to give encouragement to them and to their workers.

Yes, indeed, he works with greater energy than your best hunters, and he thinks not only of things of to-day but also of the things which will result in the future from the actions of to-day.

It is a good thing that a Ruler should excel in many things. Not only is King George a man of great prudence and a hard worker; he is also a great hunter. Whether it be in the hunting of fierce animals like the bear, or in the crafty stalking of the deer or in the shooting of

## ATANEK GEORGE AIPANGALO MARY

Atanek George aipane Mary ilagilugo inôvok igloksoarme, ujarkanut senamajome, iglugasaksuit anginerpângane, Londonemik tajjane, ilumajauvlune kivgartortauv-lunelo ikajortenut pijenullo unuktunut, angutinut arnanullo.

Atanîkput ernekarpuk sittamanik panikarlutiglo atautsemik, erngutakarpuglotauk, kitorngâktik magguk aipatarsimangmanik. Tâpkoa kitorngarêngovut piojut, igjaraksaujut inungnut.

Atanek George ataniovok silatujok, ilanganelo inôkatigêksuit aulatsijingit atanerusillo simertigijane aulatsijuksangortitane atanerijiminik, akunit kaggimiokatigivait. Piniarnermine tamaine okauserminelo tamaine Britishit atanioviksoangata idluarkutiksangit issumagijatuarivait. Atanionerminut ilipse kitorngapselo atanioviksublo inungita ilûnamaritik idluarkutiksanginik pinasuad-larpok.

Uvlut ilangane takojartorpok kanimajunik aklujuniglo, okautsinullo pitsiarnartunut piliutinullo kuviasuktinasuar-pait. Uvlub aipangane ilaliorpok ataniub ungasik-tomêtub tilijanginik okausekarvigilugillo ilanârnartomik, ama uvlûk tâpkoa assiane atanerusime ilangat aulatsikojaujok Britishit atanioviksoangata nunakutingita ilanganik imarbiksub akiane okakatigivâ, ubvalo nelipsartauvok niuvertit pisiniartillo anginerpât ilanginut, tâpkoalo ikajortingillo maksuatinasuar-pait.

Ahaila, ômaridlarlune suliakarnersauvok pinasuartip-singnit ômaridlarnerpânit, uvlomênitallo issumagijatuari-lungilait, uvlomele piniarniojut kanok maliktokalârma-ngâta kajjomârtome issumagikasiutijaksarigivait.

Sunatuinarne atanek piluangojuksauvok. Atanek George silatudlartuinilungilak angijomiglo suliakarpak-lune, ômajoksiorteogivorletauk kakiarnaitok. Omajok-sioraloarune nujoartunik erksinartunik aklaktut nanok-tullo, itaktorlunelônêt tuktuniarasuaraloarune, tingijunig-

## KING GEORGE AND QUEEN MARY

partridges while they fly, no man in the British Empire takes surer aim than our King.

He is likewise a great sailor, which is a fitting thing for a man who lives on an island. He sails his boat faster than all other boats of the same size.

You know how exciting it is to match the swiftness of your dog team against the dogs of another hunter. This sport also King George shares with you; for it is a game in many parts of the British Empire to race with big four legged animals driven by men riding on their backs.

Queen Mary, the wife of King George, is the chief woman of the British Empire, and while the King spends much time discussing with his ministers the grave matters which concern the Empire, the Queen is equally busy among the women of the Empire, encouraging them to be good mothers to their children, to be patient nurses of their children, and to sew warm clothes for them, even as your wives sew warm clothes for your children.

Queen Mary also visits the poor and the sick with the King and cheers them with her smile and with kindness. She remembers too the old widows and the orphans at feast times and brings them happiness, when they least expect it.

Of all good works with which the Queen is busy, the greatest is the care of the children of the Empire; for the time will come when we grow old and when our children must take our places and carry out our duties towards the Empire. It is therefore a good thing for the Empire that your children and our children should be strong, healthy and well taught; and these things Queen Mary teaches to all mothers by her example.

## ATANEK GEORGE AIPANGALO MARY

lônêt akiginiarasuarune, atanivut orlertornerme pitikitaungilak kimullônêt Britishit atanioviksoangane.

Umiaktortedlarpoktauв, tamannalo nâmatuinarpok kikertamiongogame. Umiaktorkatautinerme sukalinersaujomautilutik tâpsoma umianga tingergausijartok sukalinerpauвok angikatigijanginit tamainit.

Kaujimavose uimamasôngonipsingnik kingmise assip-selo kingmingit kemukserluse sukalinersaujomautilugit. Kuvianartok tamanna ataniub Georgib kuviagigivâ ilipse-tulluatsiak sukalinersaujomautek horselijartokartilugo atudlarmat atanioviksub nunangita ilûnainekasak.

Ataniub Georgib aipanga, Mary, pijariakortonerpauвok arnanit tamainit atanioviksoarme, atanerlo sunatuinar-nik kamagijaksartilugo ikajortine aulatsijokotinelo oka-katigikattarlugit pijarialit sunatunait atanioviksoarmut ilingajut pivlugit, aipanga Mary suliakakattarpok atanio-viksub arnangit akorngane, maksuutilugit anânautsiarkov-lugit kitorngamingnut, kenuesârlutik pairksikovlugit ki-torngamingnik, annorâliutsiarkovlugit okortunik, sorlo arnapse kitorngase annorâliormagit okortunik.

Ataniub aipangata Marib kanimajut aklujullo takojar-torivait ataneк ilagellugo, kувiasuktitsomavlugit kunga-nerminut pitsiarnerminullo. Erkaumavaittauв uigar-nerit iliarsuillo neliutune uvloksiorviojune, kувiasukti-kattarlugit nerriuktinagit.

Suliaminille tamainit ataniub aipangata sorutsit atanio-viksoarme pairijaugiangat anginerpârivâ, uvlut neliutilâr-matta uvagut inukoarsinnalârapta, sorusiptalo inigijavut inigijaksarilârpait piniartavullo atanioviksoak pivlugo piniariakalârivait. Taimaimat atanioviksub idluarkutik-sanganut ilingamarikpok sorusivut sorusiselo sangijôt-siarpatta, atsuililutiglo, ajokertortautsiarlutiglo; ataniub aipangata Marib anânaujut ilûnatik taimak ajokertorpait okauserminut pitsiarnerminullo.

## KING GEORGE AND QUEEN MARY

On certain occasions of great feasting King George and Queen Mary ride through the paths of London with their children and with the chief ministers of the land, accompanied by a great band of servants. Then both the King and the Queen wear robes of surpassing richness, such as were worn in the days of old by the Kings and Queens of England. Part of their dress is made from the skins of ermine trapped by the Innuits. Likewise the great women of the country, who attend the ceremonies, cover themselves with the skins of ermine as white as snow and very clean; and some wear round their necks the skins of foxes which have been caught in your traps—the whitest and cleanest skins, caught by the most careful hunters.

At such times the people from many encampments gather together in London to do honour to their beloved King and Queen. They bring their children with them, so that they too may cast their eyes upon the ruler of the British Empire. The people throng the paths along which the King drives with his wife; and as they approach, the men lift up the children on their shoulders so that they may see above the heads of the crowd. O, there is such joy and shouting as the King and Queen drive by! The men wave their hats in the air (for it is a sign of disrespect for a man to keep his head covered in the presence of the King and Queen), the women wave their shawls, and the children are so excited as almost to be speechless. As they pass by, the King and Queen smile and bow to their loyal subjects, who redouble their cheering, until their voices are hoarse with shouting. Yes—that is a great excitement among the people—more thrilling even than the arrival of the Company's ship at your post in the summer time.



Queen Mary (with a blue fox skin round her shoulders) visiting a child in a Home for the sick.

Atanerub aipanga Mary, terrianiab aminganik ananauartomik attilune,  
sorrusermut kannimajomut pullarpok. (p. 23)



King George steering his sailing boat in a race.

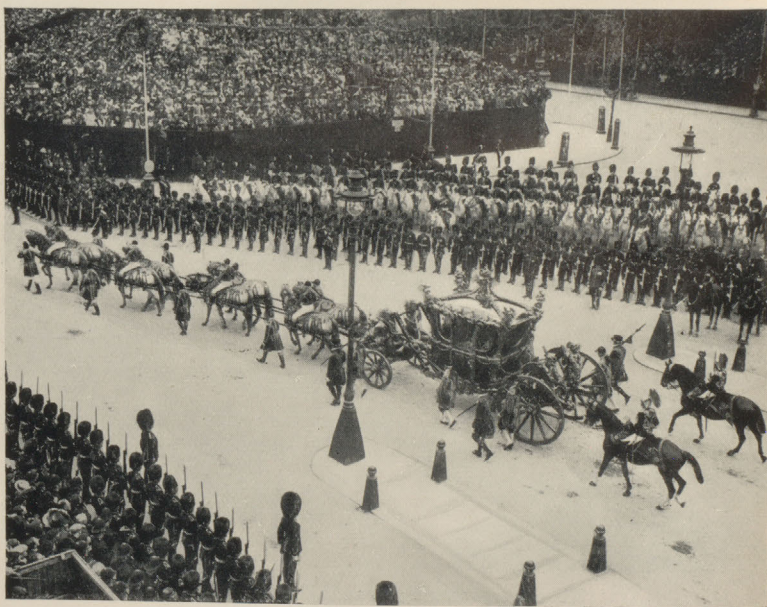
Atanek George umiaminik sukalijomik akkôpok. (p. 23)



Edward, the eldest son of King George, racing across country on a large four-legged animal called 'horse' which eats grass like a deer.

Edward, Atanerub Georgib erninga, omajoarmik horsemik attelingmik attorlune, natername ingeravok sukalivlune. Horsit ukkoa ivitorsuarput, tuktutut sorlo.

(p. 23)



King George and Queen Mary riding in their great komatik through the paths of the encampment of London.

Atanek George aipangalo Mary iglugasaksoab Londonib apkutingitigut ingerarput, kammuteimik aksalloalingmik atorlutik. (p. 25)



## ATANEK GEORGE AIPANGALO MARY

Uvloksiorviksoarne pijariakortoluartune atane George aipangalo Mary aksaloalingmut ikimavlutik kemuksersôngovuk iglugasaksuit Londonib apkosiniâlungita ilangitigut, ilagijauvlutik kitorngamingnut ikajortigiluartamingnullo, ilumajauvlutiglo kivganut unuktunut. Neliutunelo taimaitune atane aipangalo annorâlijarsôngovuk ânanaudlartunik takoranidlartuniglo, sorlo Englandib ataningit nularilauktangillo atorpalaungmatta neliutune kângerkamerungnaitune. Annorângita ilangit senamavut terriat aminginit inuit mikkigiaktitavinginit. Nunablo tâpsoma arnarsoangita ilangit ilaujut pinnarnarsitiput nangminermingnik terriat amingnut aputitut kakortigijunut salumarsartautsiartunullo; ilangillo kongesêlitalijarput terrianiat amingnik mikkigiapsingnut pijaumajunik—amingnik pionerpânik salumanerpâniglo, terrianiartit kamatsiarnerpât pijavinginik.

Neliutune taimaitune inuit iglugasaksoarnit unuktunit katimasôngovut Londoneme atanitik aipangalo nagligijâktik opgijomavlugik. Neksakattarput kitorngamingnik tâpkoatauk takojungnarkovlugit Britishit atanioviksoangata ataninganik. Inuit nimniorput apkosinerne atane kuk aiparêk apkotiginiartangangne; atane kuglo allakarmanik angutit kitorngatik tuimikpait takonatsiarkovlugit inugiartoksuit kolâtigut. Atane kuk aiparêk kângertilugik kuviasuktokadlarpok kaggudlartokadlarlunelo. Angutit nullorarput nessangmingnut (angutit nessalijarunik ataniub sângane nelonajaituinarmatta opiguktalinermik) arnallo nullorarput kongesêlitamingnut, sorutsillo uimamamut nipliajungnangikasakput. Kângertilugik atane kuk aiparêk atanerijitik opiguktut okkualâvigikattarpait kungalugillo, taimailitilugiglo inuit nipliavaluatuarput katjarêksimakârtinagit. Ila, inuit uimamadlarput neliutune taimaitune, uimamaluarp aglat ilipsingnit Companit umiaksoangat tikitilugo nunapsingnut aujarne.

## KING GEORGE AND QUEEN MARY

You should know that when the King dies, his eldest son becomes King; if it happens that the King has no children, then the King's brother or some other relation becomes King. It has always been thus in Britain.

With such respect do the people treat the King that after they have spoken to him, they walk backwards out of his sight rather than turn their backs towards him.

This is the hymn all men, women and children of the British Empire sing in his honour. When they sing it, they stand up straight, and the men keep their heads uncovered.

God Save our Gracious King,  
Long Live our Noble King,  
God Save the King.  
Send him victorious,  
Happy and glorious,  
Long to reign over us,  
God Save the King.

O Lord our God arise,  
Scatter his enemies,  
And make them fall.  
Confound their politics,  
Frustrate their knavish tricks,  
On Thee our hopes we fix,  
God save us all.

Thy choicest gifts in store,  
On him be pleased to pour,  
Long may he reign.  
May he defend our laws,  
And ever give us cause  
To sing with heart and voice,  
God Save the King.

## ATANEK GEORGE AIPANGALO MARY

Kaujjuksauvose ama ataneK inôjungnaipat erninga angajuklek ingergat ataningormat; atanerle kitorngakan-gipat tagva nukanga ilangalônêt kaninerpâk (angullônêt arnarlônêt) ataningorpok.

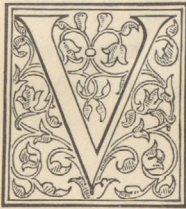
Taimak angitigijomik inuit taunanêmiut ataneK opigivât inuk okakatekarsimakârtilugo tâpsominga kingupiar-torlune anisôngovok tâpsoma najugânit, ataneK tunuklugo pijokartuksaungimat.

Tamadja tuksiarutsit angutit arnallo sorutsillo Britishit atanioviksoarmiut tuksiaruserivaktangat ataneK opigijomavlugo. Tuksiartilugillo tâpkoninga nikovitsiarsôngovut angutillo nessairsôngovut.

1. Gûdib saimarliuk  
Atanerijavut  
Nâlengnartok.  
Piloridlarlune  
Nertornadlarlune  
Ataniotile  
Uvappingnut.
2. Pinnarnadlartunut  
Koverijaungmile  
Inôsinga.  
Idluarkutaujut  
Ataniovingme  
Atulerkovlugit  
Uvlut tamat.
3. Akunidlartomik  
Ataniolerit  
Uvappingnut.  
Suliakarnerne  
Ikajortauvlutit  
Serngnijauvlutit  
Gûdiptingnut.

## CHAPTER II

### HOW THE EMPIRE OF THE KING AND QUEEN WAS FORMED



VERY many years ago the merchants and traders of the island of Britain sent out their ships across the unknown seas to find new lands and new people with whom to trade, in the same way that your hunters, when they find a scarcity of deer or foxes in one region, look for fresh hunting grounds where the deer and the foxes are more plentiful.

These were wise merchants; for they commanded the captains of their ships and their traders to deal civilly and fairly with the new people whom they might find and to trade justly with them. For thus the people of the unknown countries would think well of the men of England and trade with their merchants in preference to the merchants of other countries.

And so the ships of the English merchants sailed to the North and to the South and to the East and to the West to the uttermost corners of the earth—to regions where it is very hot and to the cold places where the ice never melts. Some of these ships were overwhelmed in great storms, other ships struck unknown rocks and sank, other ships were plundered by robbers of the sea and

## CHAPTER II

### ATANIPTA ATANIOVIKSOANGA KANOK TUNGATITLAUNG MANGAT



**A**RIT unuktut mattoma sivorngane niuverniartit pisiniartillo kikertamêtut Britainemik tajjame umiaksoatik aulartilaukpait ikârkovlugit imarbingnik ilitarijaulungitunik, angajokângit kenerkovlugit nunanik nutânik inungniglo nutânik niuerviojungnartunik pisiniarviojungnartuniglo, sorlo pinasuartise naipitsijungnaipatta tuktunik terrianianglo nunane piviovaktune kenermatta nunanik nutânik pinasuarviojungnartunik tuktutakarnersaujunik terrianiaktakarnersaujuniglo.

Tâpkoa aulartitsijovinit pisiniarteolaukput silatujut; umiaksoarmik angajokângit niuvertillo ilaujut perkolaungmagit pitsiarnartomik idluartomiglo piniarvekarovlugit inungnik naipiniartanginik, idluartomiglo niuverniategiliglut. Taimak kissiane nunab nagvartautainartub inungita Englishit kuviaginajarmagit pisiniartingillo pisiniarvigivlugit, Englishillo assingita pisiniartingit nâmaginersarinagit.

Taimaglo Englandib niuverniantingita umiaksoangit aularput avunga aungalo ununga paungalo silaksub kiglinginut, nunanut kiakadlartunut nunanullo itjelidlartunut sikkokainartunullo. Umiaksuit makkoa ilangit asserortaudlalaukput akkunaksoarnut, assingit ikkarilaukput ikkaronut kaujijaungitunut kivilutiglo, ilangit ama sâlaukput arktaijunut imarbiksiortunut, amalo assingita

## HOW THE EMPIRE WAS FORMED

on other ships the sailors died from disease. Yet the merchants remained fearless of their losses and the sailors remained fearless of their lives, and so long as the sails remained intact on the masts, the captains drove their ships onwards to unknown lands. And when they had found one new land and traded there with the people, they were still not content: they looked for other lands and more trade, being anxious to discover new places for the glory and prosperity of Britain.

In the same way your best hunters are not content to go a small journey to hunt for deer, and to return empty handed to the camp. It is always better to go on to the next valley: for who knows that the herd is not grazing there. If the deer are not in that valley, who knows that they are not in the valley beyond? Poor hunters have no courage; they turn back discouraged. Good hunters go onwards and they laugh when they find the deer only two sleeps after the poor hunters have returned. They rejoice not only at the taste of the good meat but because they have prospered through their courage and perseverance where others failed.

Yes, those old sailors and traders of Britain were men after the heart of your best hunters. Your best hunters are always looking for better trapping grounds and for better hunting. How fine it is to have reached the summit of a great range of mountains, and on the far side to spy herds of deer and the track of many foxes and, on the ice of the sea beyond, to see those tell-tale black marks dotted on the ice. They are either seals or walrus—but who can tell from so great a distance?

Sometimes our old sailors and traders were thus

## ATANIPTA TUNGATITAUOLAUNG MANGAT

kipalungit tokolaukput kanimaseâlungnut. Niuverniar-tille kapiasuktitaulaungilat assiojijamingnut, umiaktor-tullo ivlersilaungilat inôsermingnik, umiaksuillo tinger-gautajartaungituarpatta angajokângita umiaksoatik sivu-muartituinarpait nunanut ilitarnangitunut. Nagvarsima-gamiglo nunamik nutâmik nunablo tâpsoma inungit niuverniarvigivlugit, nâmaksilaungilat sulle, kenerpulle nunat assinginik niuerviojungnartunik, naipitsijomav-lutik nunanik ilangiutititaujungnartunik Englandib ner-tornarninganik piloringninganiglo.

Taimaluatsiak tuktusiortise nâmaksilungilat kanitomu-tuinak tuktusioromavlutik susimanatiglo angeraromang-mivlutik. Naksamut ungardlermut takojartungâromavut, kaujimajokangimat tuktut nerrinasugviksarsisimangi-mangâta tagvane. Tagvanêngipattalo kina kaujijung-narkâ ungardlianêngimangâta. Pinasuartitsiangolu-ngitut maksuanekangilat; mungungavlutik angerartuinar-put. Pinasuartitsiangojulle sivumuarpup, kuviasudlar-pullo tuktuligunik maggoertortuinarlutik siniktarlutik pinasuartitsiangolungitut uteriartorvinganit. Kuviasud-larput tuktuviniub mamadlarninga pivlugo kissiane-ungitok, maksuanermikkulle inneroinermikkullo sulisi-magamik assitik sulisinangitilugit.

Ila, ipkoa Englishit umiakortovininit niuvertovinillo inutsiangolaukput pinasuartipse piloringnerpât oming-ita kuviagijangit. Pinasuartise piloringnerpât kenitsai-narput pinasuarviksanik pitakarnersanik, sulinersaujoma-gamik pinasuarnerme. Kuvianadlarpok tikiutilune kak-kâlub kânganut tuktusilunelo unuktunik kakkab unga-tâne, tumesilunelo terrianianik unuktunik, tâganelônêt takoniarlune millaujârtunik siamangajunik imarbiub sik-kungane. Puijeongmangâta aiveongmangâtalônêt okar-tokarungnangilak taimak kaningitigijomit.

Ilangane umiakortovinivut niuvertovinivullo taimak

## HOW THE EMPIRE WAS FORMED

rewarded after many months of danger and difficulty. They found the things for which they sought.

And so it happened that in many parts of the world our English merchants built their trading posts; and the traders exchanged with the natives of those countries the things which were made in Britain for the things which were made in those countries, even as to-day the Company exchanges with you the things which are made in the encampments of Canada and Britain for the produce of your land and your seas. It is a good thing for you to obtain from us rifles and ammunition which are of little account in our land; it is equally a good thing for us to obtain fox-skins and other pelts which are of little value in your land, after you have used such of them as you require for your clothes.

So it happened that the English merchants traded with the people of distant lands; and they said to the people in Britain, 'Work for us well and supply us with many goods, for we can trade these supplies to the people beyond the seas.' Thus there was much work for the people, and whereas there were many starving before, the merchants gave work to all, so that all workers could provide themselves with food and clothing in plenty.

Now the merchants of other countries likewise sent their ships and traders across the unknown seas north, south, east and west to the most distant parts of the world. But many of these merchants neglected to command their captains and their traders to deal civilly and fairly with the new people whom they might find and to trade justly with them. For a short time the merchants of other countries received great gain from the dealings of



## ATANIPTA TUNGATITĀULAUNG MANGAT

akkiniartaulaurivut takkit unuktut nâsimatilugit umiak-torkârsimatilugit nangianartutigut siorniornartutigullo. Naipitsilaukput kenertamingnik.

Taimaglo pijokarpok niuvertit pisiniartillo Englishit niuerviliormatta silaksub nunangita ilangine sunatui-narne, niuvertillo tauksiutjikattalaukput perkutinik Eng-landeme senamajunik perkutinut nunab aiviotainartub pitanginut, sorlo uvlome Companit aulaingmatta ilipsing-nut perkutinik Englandeme Canadamelo senamajunik pisiniarlutiglo nunapse imarbiksoapselo sakkertanginik. Ilipsingnut idluadlarpok pisijungnarapse kukkiutinik sakkoniglo nunaptingne erkagijaulualungitunik; uvap-tingnullo nâmadlarivok pisijungnarapta terrianiat assing-italo aminginik nunapsingne atulualungitunik, tigusi-simakâtiluse atoromajapsingnik tâpkonangat annoraksap-singnut.

Taimak niuvertit Englandemit pijut inuit nunanê-tut sunatuinarne niuverkatigingmagit angerarlutik senajit sunatuinarnik Englandemê-tut okautitsungnar-pait: 'Pik-saptingnik unuktunik niorgutiksalioritse piojunik, sena-jase aulajungnaraptigik inungnut imarbiksub akianê-tunut.' Taimaimallo senajit Englandeme suliaksakat-sialerput. Sivorngane ajoksartokakattalauk-pok Englan-deme, niuvertille suliakartitsingmatta amigangitunik sulijut inôgutiksarsijungnarput annorâksarsijungnarlutiglo amigangitunik.

Niuvertille nunanê-tut Englandib assingine umiaksoatik pisiniartitiglo aulartikattalerivait imarbiktigut kaujjau-ngitutigut avunga aungalo, taununga paungalo silaksub kiglinginut. Unuktulle perkojitailiklilaukput umiak-soarmik angajokânginik pisiniartingmingniglo idluarto-mik ilanârnartomiglo niuvernarkovlugit inungnut nutâ-nut naipilârtanginut. Anikitomik niuvertit tâpkoa nuna-nit Englandib assinginit pijut akluililaukput angijomik

## HOW THE EMPIRE WAS FORMED

some of their traders. But the people of the new lands soon learned wisdom; and they found that they could depend upon the fair dealing and the justice at the English posts and upon the goodness of their merchandise. So they traded with the English merchants, which placed evil thoughts into the minds of the merchants and the rulers of other countries. Often were the posts of the English merchants attacked by the men of other countries, and sometimes the English posts were burned and the traders were killed; but more often were the posts kept safe by the brave men who defended them with the help of the people of the new countries: they respected the English traders, because they had traded with them not only in times of plenty like the merchants of other countries, but helped them in times of famine in the lean years.

It seemed good to the Kings of Britain and to their ministers to protect the trading posts of their merchants; for if the merchants could not trade their goods to the new countries beyond the seas, then it was useless for the workers in Britain to make their goods for trade. The workers being thus deprived of their work and wages would be unable to buy food. And seeing that in England there are no walrus and very few seals on the coast and very few deer or other wild animals, the workers would have starved.

So the King and his counsellors decided to protect the English traders in the new countries beyond the sea; and for many years big ships and sailors armed with guns were sent out to protect the trading posts. It seemed proper to all men in Britain to protect the fair trading of the merchants. Had it been otherwise the honour of Britain would have been greatly despised in the eyes of the world.

## ATANIPTA TUNGATITAUOLAUNG MANGAT

niuerniarnermit nelâgôngitomit. Inuille nunanêtut nagvârtautainartune silatusisarailerput; missigilerpullo sungertutekarungnaramik Englishit nelâgôrninginik tunganarninginiglo niuerniarnerme, pisiaksallo Englishene ânanaunersaungmatta assinginêtunit. Taimaimat Englishenut niuerniariartorput, tamattomungalo Englishit assingita niuertingita aulatsijingitalo Englishit issuma<sup>o</sup> lugvigivait. Englishit nunagijangit nunane nutâne opaluktortaukattalaukput akkeranginut, ilanganelo niuertingit iglungillo ikkitauput niuerniarthingillo tokotauvlutik. Akulaitomigle Englishit nunagijangit iglungillo saputijauvut niuerniarthingillo ikajortauvut nunab aivio-majub inunginut, inuit tâpkoa opigosungmatta Englishenik, Englishit niuverkatigingmagit aulaijaksakatsarti-lugit kissiane-ungitok, ikajormagilletauk neliutune ajok-sarnartune.

Englandib ataningita tâpkoalo ikajortingita idluarikat-tarpât niuertit taipkoalo nunangit niuervilit saputilugit serngnigilugillo; niuertit aulaijungnangipatta niuviaksamingnik nunat nutât imarbiub akkianêtut inunginut, niuviaksaliornek Englandeme tukkekarajangimat. Taimailingatilugolo senajit Englandeme suliaksakarajangilat, suliaksakaratiglo inôgutiksarsiniutiksakarajangilat. Taimaimallo aivekangimaringmat Englandib imangine, puijillo ikkitôtuinaungmatta, tuktukatsiangimaringmallo, senajuksat ajoksarajarpur perlerlutiglo.

Tamanna pivlugo atanek ikajortingillo kajusivut niuveriartortut nunanut nutânut imarbiub akianetunut serngnigijomavlugit; jârillo unuktut nâvlugit umiaxsuit kipalungillo kukiutsoalijartut tilijauvut nunat niuervilit serngnigivlugit. Idluarijaumarikpok Englandemiunut tamainut niuveriartortut niuerningit idluartut serngnigivlugit. Taimak serngnigijaungipatta Englande nachonarajarpok nertornautiksakaranelo inôkatnatiggêksuit akorngane.

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Little by little the trading posts became safe from the attack of the men of other countries. It then happened that the traders were glad to bring their wives to the new countries; and other traders who were not married invited the women of their heart to come out to the new countries to become their wives. And they had big families, and in their time their children had big families and likewise their children's children, so that there were many people speaking the English tongue and using the English customs in these new countries.

And the native people finding the people of Britain to be just and fair in their dealings invited them to settle their disputes and to make new laws for them. These things were gravely done by the traders and the settlers in the name of their King. Thus many races both white skinned and brown skinned such as yourselves and black skinned learned to respect the King of Britain, to use him as their King, and to enjoy the protection and the freedom of his rule. It became known that wherever he ruled, there would be justice and safety for the honest workers, and that for the idle wrongdoers there would be punishment.

As time went by and as the English speaking people increased in these new lands, the King of Britain in his wisdom sent out to these new lands men after his own heart, wise, strong and just, to act as the Governors of these new lands. To these Governors the King gave his commands; and these commands were handed to the people by the Governors who were treated with the respect which is due to the officers who act for the King.

## ATANIPTA TUNGATITAULAUNGMANGAT

Niuvertit tâpkoa ilimasugungnaipaliavut opaktortau-  
nermik nunagilungitamik inunginut. Niuvertillo kuvia-  
sutekalersinnarput aipatik neksarlugit nunanut nutânut;  
niuvertillo nullêtut aglaktigut inatsivut uigasungnik pijo-  
majamingnik tâpkoa ikârkovlugit nunanut tâpkonunga  
nutânut aiparijaukovlugit nuliarêngnerme. Kitorngatâ-  
lerpullo unuktunik, kitorngangillo kitorngatârivut unuk-  
tunik, erngutangillo taimailerivut jârit anigormatta, tai-  
maimallo inukarsinnarpok unuktunik Englishetut oka-  
sûnik Englishillo ilusinginik ilusekartunik nunane tâp-  
konane nutâne.

Nunallo nutât inungita, malugosugamik Englishit  
idluartomik nâmaktomiglo iliormatta niuverniernerme,  
innapait Englishit ulapirksaikovlugit tâpkoa kuvianailio-  
rutigikattartanginik issumakakatigêgutigingitanginiglo,  
âkiksoikovlugillo maligaksariniartanginik. Tamakkoalo  
piniarutauvut kuksasungnerme niuvertinut nunalitârtu-  
nullo Englandib ataningata attingane. Taimaimallo inô-  
katigêksuit unuktut, kakortat, kernângajullo ilipsetut,  
kernertallo, iliniarput Englandib atananga opigilugo  
atamerilugolo, tâpsomalo saputsininga aulatsiningatalo  
kipalotitautailititsininga kuviagilugik idluarkutigilugiglo.  
Kaujjaulerporlo nunane tamaine, atanioviojune England-  
ib ataninganut, tagvane idluarnekk aulatsingmat, sulijut  
nelâgôrtut serngnigijaungmatta, idluitulijulle erkeasuktut  
erkasungitullo pidlartaungmatta.

Jârit anigormatta Englishetullo okarpaktut unuksing-  
matta nunane tâpkonane nutâne, Englandib atananga  
silatunermine tiliklilerpok angutinik omatimitut omati-  
lingnik, angutinik silatujunik, atangusertuniglo, idluar-  
tuniglo, ataneringorkovlugit nunane tâpkonane nutâne.  
Ataniub atanerutsit perkojakartipait; atanerutsillo perko-  
jat tâpkoa tunivait nunat inunginut; atanerusillo opigi-  
jauvut sorlo ataniub simertingit pijuksaungmatta.

## HOW THE EMPIRE WAS FORMED

You know how it is with your children. When they are young, you teach them the things which you know. It is well that they should learn to drive dogs and to build a snow-house and to glaze the runners of a komatik, and to be skilful hunters. But when they have grown to manhood and have their own family, then they have learned the things which you can teach them. You are old, greyheaded and experienced; your son is strong, courageous and a good hunter. If he has more to learn in life, it can only be taught to him by his own experience.

So it is between Britain and the great countries which are her sons. In the past these sons were children. Then they were taught the wisdom which the King of Britain knew. They learned that a country can only be ruled with justice to all men and women and that prosperity only results from fair traders and from hard workers.

One other great truth they learned which is common to the sons and daughters of all men. It is the kindred spirit between the members of a family. The people of these new countries knew that they were greatly loved by their father, the King of Britain. And in their turn they have learned to love and to honour both their father and one another.

The time has now come that these sons, who were once small children, have grown to full manhood. Strong sons they are, full of courage, hard working and prosperous. And so in his wisdom the King of Britain said to the people of these new countries beyond the seas—his sons: 'You have always loved me and the things which I love. You are now grown to full manhood, you have learned the things which I can teach you, you have your families and your children. It is right that you should direct your ways

## ATANIPTA TUNGATITAU LAUNG MANGAT

Kaujimavose kanok ilingasôngomangât kitorngap-singne. Mikijôtilugit ajokertorsôngovase kaujimajap-singnik. Idluartuinarpok iliniarkovlugit kemukseriamik iglovigaliornermiglo nennuêrnermiglo, omajoksiorteo-kovlugillo pikariktut. Tikiutigunigle inumarionermut nangminerlo kitorngakarlutik ililerêrput ajokertûtigi-jungnartapsingnik tâpkoninga. Inukoarpotit kêrtojôv-lutilla sunatuinar niglo oksisimavlutit; ernit sangijôvok ômaridlarlunelo omajoksiorteovlunelo pikariktok. Târna iliniaraksakarpat sulle inôtseme, iliniarungnarpâ kissiane oksinermigut.

Taimailingagivut uvlome Englandelo nunaksuillo tâp-soma erneringoartangit. Ipsomane erningoat tâpkoa sorsiolaukput sorlo. Ajokertortauvulle ilisimanermik Englandib ataningata kaujimajanganik. Iliput nunak-soak aulataujungnarmat idluartomik kissiane inuit tamaita idluartulivigivlugit, inôtsiarnerlo pitakaloringnerlo perormanik kissiane niuverniarnermit suliakarnermillo ilungertortomit.

Ililaukpuullo miksekarnersoarmik assianik inungnut tamainut ilingajomik, imaitomik: katangutigêt anerne-kakatigêngninginik. Nunat tâpkoa inungit kaujilerput nagligijaugamik atâtangoamingnut, tagva Englandib ataninganut. Akkiniklutiglo iliput atâtangoatik ungagiluglo opigiluglo.

Mâna neliutisimavok ernit tâpkoa, sorsiolauktut, tikiutisimangmatta inumarionermut. Erniovut sôngojut, maksuatsiartut, katsungaitut suliakarnerme, pitakalorik-lutiglo. Taimaimallo silatunermine, Englandib ataningata nunat taipkoa nutât imarbiub akianêtut inungit—tagva erningoane okautivait: ‘Ungagitsainarpaptigut uvangalo ungagijakkalo. Angumarionermut tikiutisimavose, ilikauvose ajokertûtigijungnartamnik ilipsingnik, kitorngarêksoangovoselo. Idluartuinarporlo aulatsigupse

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for the benefit of your children. I will appoint a Governor for your lands, but he shall be guided by your wishes. For are not your wishes my wishes?’

Thus in every country where the King of Britain rules there is happiness and justice, and the people love and honour the King and are willing to lay down their lives to protect him against danger.

Of all the countries which thus love and honour the King of Britain, none is greater or richer than Canada, in the northern parts of which most of you dwell.

Those of you who live on the coast of Labrador come under the rule of Newfoundland which is the oldest of all the many sons of Britain.



## ATANIPTA TUNGATITLAUNG MANGAT

apkotigijomajapsingnik kitorngapse idluarkutiksanginut. Taimaimat atanerusekartitsomavapse nunapsingnut, tãmnalo aulatauniarpok tussugijapsingnut. Tussugijase tussugilunginaptigik ?'

Tamanna pivlugo nunane tamaine, Englandib ataningata ataniotivigijangine, piloringnekarpok idluarnekarlunelo, inuillo atanitik ungagivât opigilugolo, atuinavullo inôsitik tunijomavlugit atanek sapatijomavlugo nangianartunit.

Nunanit tamainit taimak ungajunit opiguktunillo Englandib ataninganik, anginersakangilak akluinersakaranelo Canadomit nunapse kangianêtomit.

Ilipse nunakartose Labradoreme Newfoundlandib takânepose, Newfoundlandelo angajuklerpauvok Englandib erningoanginit unuktôjunit.

## CHAPTER III

### CANADA AND THE COMPANY



YOU should know that very many years ago in the days before there was a British Empire, certain merchants of England sent out their ships northwards across the ocean in order to discover a shorter path for their trading ships to the far side of the world. When these ships came to the regions in which you live, the ice-floes, the fogs, the rocks and the storms made their voyage difficult, even as to-day the path of the Company's great vessels is made difficult by the same causes. The ships were unable to find the sea passage to the far side of the world, and it was not until recently that a ship after many delays and dangers was steered through the northern sea passage which leads to the other side of the world.

But the captains of the old ships, who first came to your shores long ago, brought back accounts of many great whales, walrus, seals and bears, and they likewise brought back to the merchants pieces of rock taken from your shores which contained precious metal. And they told the merchants about the passage of water which divides Baffin Island from Canada, which we call Hudson Strait after the name of the brave captain who first sailed through it, and of the big sea which lies beyond Hudson Strait and stretches far to the south. This sea is called Hudson Bay

### CHAPTER III

#### CANADA COMPANILLO



AUJIJUKSAUVOSE jârit unuktut mat-toma sivorngane Britishit ataniovekarkâr-tinagit Englandib niuvertingita ilangit aulartitsilaukput umiaksoamingnik takamut imarbikkut nautsertorkovlugit umiak-suit sivikinersamik apkutiksarsinajar-mangânik nunanut silaksub ittivanêtunut. Umiaksuit tâpkoa tikingmatta nunapse erkânut, siorniormariklutik kissiane ingerarungnarput, agviarutakadlarmat sikkonik, taktomiglo, ikkaroniglo, akkunaksoarniglo, sorlo uvlome Companit umiaksoangit tâpkoningatsainak siorniorute-karmatta. Umiaksuit naipitsingilat taipsomane apkotik-samik silaksub ittivanut, mânakamek kissiane umiaksuit atautsit ingerarlaukput imarbikkut takardlekut silaksub ittivanut, agviartaokattarlutik nangiarnartoksiokattar-lutiglo kissiane.

Umiaksuille taipkoa itsarnitat angajokângit, tikerkâ-lauktut nunapse erkânut, unipkautekalaukput arversoar-nik, aiverniglo, puijeniglo, nanorniglo; tikiutjilaukpullo ujarkanik serkomakunik pivianartunik akkitudlartota-lingnik nagvartaujovinernik nunapsingne. Unipkaute-karivullo ikerasâlungmik aviksijomik kikertaksoarmik, Baffin Landemik tajjamik, illuilermit Canadamit, Hudson Straitemik (tagva Hudsonib ikerasanganik) tajjamik, umiaksub tagvûna ingergariortub angajokângata attinga maliklugo, imarbiksoarmiglo Hudson Straitemik pâkar-

## CANADA AND THE COMPANY

in memory of the same gallant captain who first crossed its waters.

When the merchants of England first heard of these new places and of your people and of the Indians who live to the south of your people in the warmer country, it seemed better to them to send their ships to trade in other parts of the world where the winds were less fierce and where there was no ice or fog to hinder the journeys.

But within about sixty years of these first voyages to your northern country certain merchants of London asked the King of Britain to grant them the right to trade with the people who inhabit the land surrounding the big sea called Hudson Bay and to build trading posts in convenient places along the shores of Hudson Bay. It pleased the King and his ministers that the English merchants should be willing to send their ships and their merchandise through the stormy seas, the ice and the fog in order to establish trade and friendship between the people of these far-off lands, so difficult to reach, and Britain.

He therefore gave permission to the merchants to trade in these far-off lands and to build their trading posts so that the traders might live according to the customs of England. The King also commanded the merchants to rule the new lands firmly and justly, as in those days there was much bloodshed and murder among the Indians and the Eskimos.

THUS BY THE GRACE OF THE KING OF BRITAIN AND BY THE COURAGE OF THE MERCHANTS AND OF THEIR TRADERS AND THEIR SAILORS WAS THE HUDSON'S BAY COMPANY FOUNDED.

## CANADA COMPANILLO

tomik, ânelo kaningitome kiglekartomik. Imarbik tâмна atserartauvok Hudson Bayemik (Hudsonib kangerdlunganik) angajokâb tâpsominga ikâriortub erkaumajauju-tiksanganut.

Niuvertit Englandemêtut tussartainarmatta nunanik tâpkoninga nutânik inungniglo sivorlipsingnik Allaniglo nunakartunik inôkatipse sekkerngane nuname kiakarner-same, nakoksaluarpud umiaksoatik niuveriartortitsomav-lugit nunab tâpsoma assianut akkunaksoakanginersanut agviarutakangitunullo sikkomik taktomiglo.

Jârille 60 kasaktut ingergarnerit tâpkoa sivorlerpât nunanut takardlernut kingorngane niuvertit ilangita Londonemêtut Englandib ataninga kenuvigivât niuveriar-torkojaujomavlutik inungnut taipkonunga nunakartunut imarbiub, Hudson Bayemik tajajjub, sidjagine, niuver-viksaliorkojaujomavlutiglo nunane idluarijaulârtune Hud-son Bayib sidjagane. Englandib ataningata ikajortingi-talo idluarivât niuvertit Englandemiut kunungimatta umiaksoatik pisiaksatiglo ingerartitsomavlugit imarbik-soatigut akkunaksoakakattartutigut, sikkoliktigullo tak-toliktigullo, tungatitsijomavlutik ilanârêngnermik niuver-katigêngnermiglo inungnut nunanêtunut ungasiktune tikitautsiarungnangitune Englishenullo.

Taimaimat niuvertit taipkoa ataniub perkovait niuver-kovlugit nunane tâpkonane ungasiktune niuerviksaliorkovlugillo, niuvertit inôtsiarungnarkovlugit iluserijatik Englandeme maliklugit. Englandib ataningata niuvertit perkovaittauk atangusivlutik idluartomiglo aulatsikov-lugit nunanik tâpkoninga nutânik, neliutune taipkonane inuarnek aungmiglo kovisinek atuluadlarmanik Allanut Inungnullo erkânêtunut tâpkonane.

TAIMAGLO ENGLANDIB ATANINGATA SAIMANINGAGUT  
PISINIARTILLO NIUVERTILLO UMIKTORTINGITALO KOAK-  
TAININGINUT HUDSON'S BAY COMPANY TUNGATITAUVOK.

## CANADA AND THE COMPANY

And it pleased the merchants to appoint the brother of the King as the first Governor of the Company; and the second Governor of the Company was the King of Britain himself.

From that far-off time to this day, for 260 years, the trading ships of the Company have passed through the ice-floes and the storms of Hudson Strait to the Company's trading posts at the mouths of the great rivers in Hudson Bay, and for 260 years the Indians have brought their furs down the rivers in their boats to trade with the Company. In those days the Indians fought among one another and they fought against the Innuit. The rulers of other countries jealous of the trade of our merchants sent ships to destroy the trading posts of the Company; but the Traders of the Company were strong men and fearless of the enemies of the King. They brought about peace between the Indian tribes, they stopped the wars between your people and the Indians, and they increased the trading in spite of the rival traders from other countries. Not only round the shores of Hudson Bay, but southwards and westwards were the Posts of the Company built; and wherever the Indians found a Post of the Company, they knew that the goods traded with them were of value, that the Company's blankets were strong and warm, and that the Company's guns were good guns. This much also they knew: the Company's Trader was a just man, stern with the evil doers, fair with the honest workers. Thus it came about that the Indians regarded the Company's Trader as a father, they sought advice from him, they brought their sick to him to be healed. In times of famine and of shortage of fur he saw that no man starved.

## CANADA COMPANILLO

Niuvertillo kuviasûtigivât ataniolauktub taipsomane nukanga angajokâksoangortitsomavlugo sivorlerpâk Companinut.

Neliutomit tâpsomangat kanilungitomit uvlome tikid-lugo, tagva jârit 260 nâvlugit, Companit umiaksoangit niuviaksanik adjarsijut ingerarsimavut Hudsonib ikerasâlungata sikkungitigut akkunaksoangitigullo Companit niuervinginut Hudson Bayib kôksoangita pânginêtunut, jârillo 260 nâvlugit Allat adjarsisimavut pisuktit amingnik umiakut kôktigut aulajomavlugit Companinut. Uvlune taipkonane Allat unatautikattalaukput inukotivullo unatarvigivlugittauk. Nunaptalo assiata aulatsijungit, igvinêgosuklutik niuvertipta niuverniginik, tiliklikattalaukput umiaksoanik Companit niuervingit asseroromavlugit; Companille inungit sangijôlaukput erksilugatiglo ataniub omigijiginik. Inukotipta Allat ulapirk-sautekakatigêktipait, nokartitsivut inôkatipse Allallo unartigêngninginik, niuvertillo akkerkat nunapta assianit pijut pitsarkejarinagit niuverniarnek angijororpaliatipât. Hudson Bayib sidjangane kissiane-ungitok sekkernganele kangianelo Companit niuerviksaliokattarput; Allallo naipitsituarunik Companit niuervingita ilanganik kaujimavut Companit niuviaksangit piojongmatta, Companit kebingit sangijôngmatta nerromiktôvlutiglo, Companit kukkiutingit kukkiutsiangongmatta, Companillo mikki-giangit kêsitsiarsôngomatta annailugatiglo pisuktinik tutijunik tâpkoninga. Tamannalotauk kaujimagivât: Companit niuvernartingat angutaungmat idluartok, idluitulijut pidlartailinagit, suliakartulle nelâgôrtut pitsiarvigivlugit. Tamannalo taimailingangmat Allat Companit niuvertingat atâtatut ilingavigivât. Atanertortaujomavut tâpsomunga, âtsivigivâllo kanimajiamingnik inûlijaukovlugit. Ajoksarnartilugo pisuktekatsiartinagolo Companit niuvertingit kamatsiarput perlertokarkonago.

## CANADA AND THE COMPANY

In those days there were other traders who came among the Indians, but their guns were not always good guns and their traps were not always good traps and in times of famine they cared not for the Indians. They said, 'You have not brought us your fur; how can we provide you with food?' They were like the ice-floes drifting into your bays one month and drifting out the next month when the wind blew, or melting in the warmth of the sun.

It was not until recent years that the Company placed their Posts on the shores of your land, for in former days the skin of the white fox was of little value for trade. Therefore you and your fathers have little knowledge of the Company. But this much you should know: for two hundred years the Company ruled a great part of Canada for the King of Britain. The Traders of the Company were few in number, the natives were many; yet by their justice and kindness the Traders, who were few, made peace where before there was bloodshed among many and trade where before there was no trade.

During the many years in which the Company was trading with the Indians before they placed their trading Posts along your shores, the people who lived in Britain greatly increased in numbers. You know how it is among your people: the trapping grounds are sufficient for perhaps thirty hunters, but when fifty hunters place their traps over the same ground, there are not sufficient foxes to be trapped and it is necessary for some of the hunters to remove their traps to more distant places. In like manner it was necessary for some of the people who lived close together in the small island of Britain to move to more distant lands where there were few people. There they could enjoy greater prosperity.



## CANADA COMPANILLO

Neliutune taipkonane pisiniat Companit assingit tiki-kattalaukput Allanut, tâpkoale kukkiutingit piojôtsaina-laungilat, mikkigiangit mikkigiatsiangotsainalaungilat, neliutunelo ajoksarnartune Allat erkagitsialaungilait. Okarput: 'Aulaivigilungilaptigut pisuktit pijapse amingnik, taimaimallo patangaititsungnangilapse!' Ilingalaukput sikkutitut sâptaujutitut, mâna kangerdlunut iterajarput amalô mâna kangerdlunit anniavut annorib nakingarninga maliklugo, auksititaujutitullônêt sekinerub onarninganut.

Mânakamekasak kissiane Companit niuerviliolaukput nunapsingne, neliutune kângersimajune kakortâsub aminga akkekatsiarungnalaungimat. Taimaimat ilipse atâtaselônêt kaujimatsialungilase Companinik. Tamatomingale kaujijuksauvose: jârit 200 nâvlugit Companit aulatsilaukput Canadab ilûnakasanganik Englandib atanginga simerdlugo. Companit niuvertingit ikkitôlaukput, nunab inungit unuktôlaukput; idluarsainermingnulle pitsiarnermingnullo niuvertit ikkitôgaloartut ulapirksau-tekartitsilaukput sivorngane aungmik koviviolauktune, pisiniakatigêngnekartitsivullo sivorngane niuverveka-laungitune.

Jârine ipkonane unuktune Companit Allat niuvekatingmagit, sulle niuvervekarakârtinagit nunapsingne, inuit Great Britaineme unuksivaliadlalauput. Kaujimavose kanok ilingamangât inôkatipse akorngane; mikkigiakarvit nâmagaloarput imaka mikkigitjertunut 30nut, mikkigitjertulle 50 mikkigiakarasarupatta nuname tâpsomanêtsainak, terrianiat amigaluarput, pinasuartullo ilangit nûtsijuksauvut mikkigiamingnik kaninginersamut. Taimaluatsiak inuit unuktovaksuit ilangit, nimniorlutik inôjut kikertame mikkijome Britainemik tajjame, nûgiakalaukput nunanut kaningitomêtunut inukanginersanut. Tagvane sulinersaujungnarput pitakaloringnersauvlutiglo.

## CANADA AND THE COMPANY

Many men from England and from Scotland, which lies to the north of England crossed over the great sea and settled with their families in the southern parts of Canada. They cut down trees and built houses, they cleared the rocks and trees away from the land and planted the seed which yields the grain from which your flour is made. Others caught fish in the lakes and the rivers and in the sea and traded their fish for the flour made by the other workers. Others made boots and clothing and traded these things with the fishermen and the sowers of grain, while others cut paths between the encampments, and others looked for iron and precious metals in the rocks and traded these things to be used for the making of knives, axes, fish hooks, needles and the like.

Your land is a barren land, cold and windswept; your soil is not fertile, and even the moss and the grass grow with difficulty in some places; yet in the south of Canada the land is fertile, and the grass and the plants grow to a great height. The newcomers to Canada prospered exceedingly; they built large encampments, and where in the old days the foxes and the deer roamed, many men had their houses, and the deer and the foxes stole away to the more silent places.

In those days the Company only traded fur with the Indians, and therefore they moved their Posts from the south to the more silent places where the foxes and the deer remained.

In the course of time there were many settlers in Canada from Britain, and their children grew up strong and married; they were not traders of fur with the Indians; they busied themselves with the growing of the plant from which flour is made and with much other work which brought them riches.

## CANADA COMPANILLO

Angutit unuktut Englandemit Scotlandemillo (tagva Englandib takânêtomit) imarbiaksoak ikârpât nunatarlutiglo aipatik kitorngatiglo ilagivlugit Canadab ilangane sekerngane. Napârtunik nakatsilutik iglolorput, ujarait napârtullo pêjarpait nunamit perorsêviliorlutik karngasoilutiglo senaugaksanik. Assingit mingeriarniarput tesserne kôngnelo imarbingmelo tauksiutigilugillo senaugamut assimik senajanginut. Assingit ama kamiliorput annorâliorlutiglo aulailugillo mingeriarniarput perorsêvilerijunullo. Assingit ama apkotiksalioput iglugasangnit iglugasangnut, assingillo kikkiaksioput ujaraksiopullo pivianartunik aulailugillo senajônut senakovlugit savingnik, ulimautinik, kargjusânik, merkutinik, assinginigo sunatuinarnik unuktunik.

Nunase sunatakualungilak, itjelidlarpok, anoremullo sannertauvok sorlo; nunapse ibjunga perorvionatsialungilak, aglat perkapijat ivillo siorniorlutik sorlo kissiane perorput nunab ilangane, Canadable sekerngane nuna perorvionatsiarpok, ivillo perortullo perutsiarput poktojôniallutik. Tikerkamertut Canadamut sulitsiarput angijomik; iglugasaksoalioput, uvlunelo sivorliojune terrianiat tuktullo arvertarvigivalauktangine inuit unuktut iglokalerput mâna, tuktullo terrianiallo annakput pervaluktokanginersamut.

Uvlune taipkonane Companit pisuktit aminginik kisianik pisisôngolaukput Allanit, taimaimallo nûtsilaukput niuvervingmingnik ângat nunanut pervaluktokanginersanut terrianiat tuktullo inigijanginut.

Jârit anigokattartilugit nûtut Canadamut Englandemit Scotlandemillo unuksidlarput, kitorngangillo angijoroput aipatârlutiglo. Pisisôngolungilat pisuktinik Allanit; perorsêvilerijôvulle perorsailutik senaugaksanik suliakarlutiglo assianik sunatuinarnik akluijutigijamingnik.

## CANADA AND THE COMPANY

It seemed good to the Queen of Britain—in those days there was no King of royal blood—that the many settlements and encampments of workers, with whom the Company was not concerned, should rule their own settlements and make their own laws. For they were honest men, hard workers and proud of the new settlements which they had made; and they loved the Queen of Britain and wished to make Canada a corner stone of the British Empire. Seeing that there were many new settlers, and that the Traders of the Company were few and that they lived away from the big settlements, the Queen of Britain asked the Governor of the Company to relinquish the Company's rule, so that the many settlers could form their own laws for the benefit of all people living in Canada.

The things which the King or Queen of Britain desire are wise and for the benefit of the British Empire. Therefore the Company gave up their rule over that great part of Canada which had been entrusted to them by the Kings of Britain for two hundred years.

The Company gave up its rule fifty-three years ago when your fathers were young men during the rule of Victoria, Queen of Britain.

The Queen then chose from among her ministers a man after her own heart, strong, wise and just, and sent him across the waters to the people of Canada to be their Governor General and to be the chief spokesman between the Queen and her people in Canada. And she commanded him to be guided by the wishes of the people of Canada; for the Queen said, 'Are not the wishes of the people of Canada my wishes?'

From that time to this day Canada has increased in wealth and strength, and the people of Canada are proud

## CANADA COMPANILLO

Englandib ataningata arnaub—taipsomane atanekanginapta angumik—idluarivâ iglugasaksoarmiut igluga-sangmiullo tâpkoa suliakatsainartut Companinullo ilingangitit aulatsikovlugit iglugasaksoarmik piksanginik âkiksoilutiglo maligaksaukojamingnik. Inutsiangongmatta nelâgôrtut, katsungaivlutik suliakarnerme, iglugasaksuillo senajatik pijoridlarlugit, ungadlarmattalo Englandib ataninganut, atanerub Canada avatingortitaukovâ Britishit atanioviksoanganut. Nunatârtut unuktôngmatta, Companillo inungit niuvertingillo ikkitôngmatta iglokarlutiglo apsimavlutik iglugasaksoarnit, Englandib ataningata arnaub Companit angajokâksoanga kenuvigivâ sapkojikovlugo Companit angajokauninganik Canadab ilanganut mikkijôlungitomot, kablunât âkiksoijungnar-kovlugit maligaksaukojamingnik Canadamiut ilûnatik idluarkutiksanginut ilinganiartunik.

Englandib ataningata tussugijangit nâmmarikput Britishillo atanioviksoangata idluarkutiksanganut ilingavlutik. Taimaimat Companit sapkojivut angajokaunermingnik Canadab ilanganut ilûnakasanganut aulataukojautsainalauktomot tâpkonunga Englandib ataninginut jârit 200 nâvlugit.

Jârit 52 mattoma sivorngane atâtase inôsuktôtilugit sulle atanek Victoria ataniotilugo Englandeme Companit sapkojilaukput angajokaunermingnik.

Ikajortime akornganit atanek Victoria anerosukpok angumik omatimitut omatelingmik, sôngojomik, silatudlartomiglo, idluartomiglo, tililugolo Canadamut atanerusiokovlugo pijitserteokovlugolo Canadamiunut atanermullo. Ataneruserlo aulataukovâ Canadamiut tussugijanginut; atanek okarmat: 'Canadamiut tussugijangit tussunerilunginapkît?'

Neliutomit tâpsomangat uvlome tikidlugo Canadamiut akluilivaliavut pitsartusivaliavlutiglo, kujalidlarpullo

## CANADA AND THE COMPANY

that of all the lands of the British Empire their land is the richest, and that their people are a strong people and that their rule is a just rule for all men.

King George of Britain is the grandson of the Queen who gave to the people of Canada the right to rule themselves; and the people of Canada and Newfoundland still ask the King to send his Governor across the waters to them. For they are a loyal people, proud of the King and the British Empire of which they are a part.

The policemen who visit some of your Posts are officers of the Government of Newfoundland who are commanded to maintain the laws of Newfoundland among all men even in those distant lands where you live. Thus throughout Canada and Newfoundland and throughout all the British Empire the Laws give protection to the honest worker who lives rightly and the Laws punish ruthlessly the dishonest man who does harm to any man.

Since the Company gave up its rule in Canada in the days when your fathers were young men, it has increased in strength and greatness. In the old days the Company traded only with the Indians and with those of your people who brought their skins to the Posts. To-day the Company trades with all men throughout Canada and in Newfoundland also.

In the big encampments where many men live, the Company has Posts a hundred times the size of the Posts at which you trade. And men and women are glad to



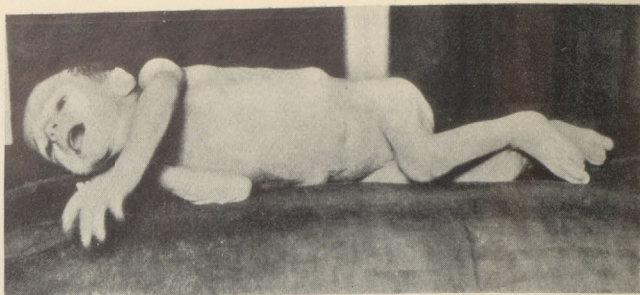
A view of the great encampment of Ottawa where dwell the Canadian Ministers of the King, seen as it were through the eyes of a bird.

Iglugasaksoak Ottawa ; pângat takkojavok, sorlo tingmiab ijingagut.  
Ottawame Atanerub ikkajortingit inniksakarput. (p. 51)

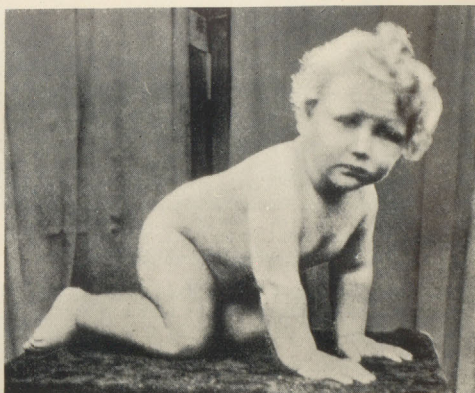


Hudson's Bay Company's Trading Post seen by night at Vancouver, the great harbour of western Canada.

Hudson's Bay Companib niuerviksoangat, Vancouvereme, unnuarme takkojaksavvlune. Iglugasaksoak Vancouver kissarviksoarpok Canademe kangitome. (p. 55)



Child suffering from neglect of its mother.  
Sorrusek kamagijautsiarlungitok ananaminut. (p. 123)



Same child after the care of proper nursing.  
Sorrusek tamnatsainak pairijautsiarkarlune namaktomik. (p. 123)



A school of children, who suffer from the disease of the lungs, exposing their bodies to the healing rays of the sun.  
Nukapiat niiviarsiallo puvalerijut. sillame sekkinerarnerme inulititsijome illiniartitauvut. (p. 139)



## CANADA COMPANILLO

Britishit ataniovingata nunakutinginit tamainit nunatik akluinerpaungmat inukotingit inôkatigêksoangongmatta sôngojut, ataniotivionerijangallo idluadlarmat inunginut tamainut.

Victoriab, Canadamiut nangminermingnik nunamiglo piksanginik ilinganiginiglo aulatsikojilauktub, Englandib ataninga George V erngutarivâ; Canadamiullo Newfoundlandemiullo atanek George kenuvigivât sulle tiliklerkovlugo atanerusernik tâpkonunga. Inuit tâpkoa nâlekteongmatta, atanerlo atanioviksoarlo atavigijangat piojorijutigidlarpakit.

Polisit nelipsaikattartut nunapsingnik kivgartorput Newfoundlandib atanerusinganik aulatsijinginiglo, kamatsiarkojauvullo Newfoundlandib maligaksaukojangit nâlektautsiarmatta nunagijapsingnetauk ungasiktomêgaloartune.

Taimaglo Canadame Newfoundlandemelo Britishillo ataniovingata nunangine ingmigolingajune tamaine ataniub perkojangit maligaksaukojangillo inub idluartulijub nelâgôrtublo saputijauninganut ilingavut, pidlartautailitisingilalle katsungaitomik idluitulijunik tamainik inôkatimik idluikutiksanganut ilingajomik piniarnekartunik.

Taimangat Companit sapkojilaungmattanit aulatsinermik Canadab ilanganik ilûnakasanganik atâtase inôsuktôtilugit, Companit angijororpaliasimavut sôngosivaliavlutiglo. Uvlune taipkonane nutaungiture Companit niuvekatekasôngolaukput Allanic Inungniglo âtsipaktunik pisuktit aminginik niuvervinginut kissianik, uvlo-mele Companit niuvervekarput unuktunik iglugasaksoarne unuktune Canadame Newfoundlandemelo kinatuarmit pisiniarlutik kinatuinarmullo aulaivlutik.

Iglugasaksoarne angijune unuktovaksoarnik inulingne Companit niuvervekarput anginersaungijaidlartunik niuvervingnit nunapsingnêtunit. Inuillo kujaidlarput niu-

## CANADA AND THE COMPANY

trade with the Company; for they say that the things which the Company provides are good things, even as you and the Indians know that the things which the Company provides are good things,—they last a long time.

The Company also sells to the people land on which they grow the seed from which flour is made, and land on which the people build their houses.

The Company also owns many ships and boats by which both people and freight are moved from one place to another place in Canada and Newfoundland.

The Company also buys much fish from the fishermen. The fish is then frozen and carried across the waters to England where it is traded with many people.

This much also you should know: the Traders of the Company have great pride in Canada, which was held for the British Empire by the Company for 200 years, and likewise great pride in Newfoundland. They are loyal subjects of King George who rules the British Empire.

## CANADA COMPANILLO

verungnaramik Companine, Companit niuviaksangit piojôdlarmattagôk, sorlo ilipse Allallo kaujigapse Companit pingit piojôngmatta sujusarailugatiglo.

Companit aulaikattarivuttauk nunanik perorsêviksanik nunaniglo igloliiorviksanik.

Companit ama umiaksoakutekarput umiakutekarlutiglo unuktunik adjarsikattartunik ikkimajunik iglugasaksoarnit iglugasaksoarnut Canadamelô Newfoundlandemelo.

Ama Companit pisikattarput mingerianik unuktunik mingeriarnitenit. Mingeriat koaktitaukârdlutik âtauvut Englandemut, tagvanelo aulaijauvut unuktunut.

Tamattomingatauk kaujijuksauvose: Companit Canada, jârit 200 nâvlugit pairilauktangat Britishit ataningsimerdlugo, Newfoundlandelo pijoridlarpakit, nâlekteovullo nelâgôrtut Britishit ataniovingata atanersoanganik, atanermik Georgemik.

CHAPTER IV  
THE LAWS OF CANADA AND  
NEWFOUNDLAND



IN all the countries of the world there are Laws to protect the honest worker against dishonest men and to protect the weak man against the attack of the stronger man. In those countries where White Men live, most people hold the Christian belief, and the things which they do are guided by the Laws of God and of His Son Christ, which are set forth in the New Testament. But no man is forced to believe in the God whom we worship. He may believe in other Gods or no God. That is a private and personal matter on which every man must think earnestly for himself.

Supposing therefore one man should murder another man, it would be vain to accuse him of breaking the Law of God. For the murderer might say, 'I am not a believer in the God whom you worship, and I am not bound by the Laws made by your God.'

Therefore in all parts of the British Empire there is a code of Laws which all men are commanded to observe by the King. If a man breaks these Laws he is punished by the servants of the King. In this manner you and your children are protected against the wrong doing of others.

In the old days if one man did wrong to another man,

## CHAPTER IV

### PERKOJAT MALIGAKSAUKOJALLO CANADAMUT NEWFOUNDLANDEMULLO ILINGAJUT



ILAKSUB nunaksoangine tamaine perkojarkarpok inuit nelâgôrtut saputijauniksanginut inungnit nelâgôngitunit, inuillo sangêttut saputijauniksanginut inuit pitsartunersat okumaiksartitsininginit. Nunane kablunâktalingne inuit unurningit okpertôvut, piniarningillo aulatauvut Gûdib tâpsomalo Erningata Kristusib perkojanganut, aglaksimajunut Testamentetâme. Kinalônêlle aksorornermut okpertitaulungilak Gûdemut tuksiarvigijaptingnut. Gûdib assianut Gûdeungitomullônêt okperungnarput pijomagunik. Issumamingnik kajusijuksauvut kinamut okperomamangârmik, nâmaktomik issumaksarsiorkârdlutik.

Inuk tokotsinajarpap inôkatiminik tukkekaluarajangilak passilugo serkomitsigiamik Gûdib perkojanganik, inuartok kigligiutjijungnarajarmat: 'Okpilungilangale Gûdemut tuksiarvigijapsingnut, kelaksortaulungilangalo perkojanut Gûdipse âkiksoranginut.'

Tamanna pivlugo Britishit atanioviksoangata nunangine tamaine maligaksakarpok ataniub maliktautsiarko-  
janganik inungnut tamainut. Serkomitsijokarpap perko-  
janik tâpkoninga pidlartauvok ataniub kivganganut. Tai-  
maglo inuit kitorngangillo saputijauvut assimik idluitu-  
lininginit.

Uvlune nutaungitune inub inôkatine idluitulivigilauk-

## LAWS OF CANADA AND NEWFOUNDLAND

he was punished by the friends of the man who had been wronged. But it sometimes happened that the man who had suffered evil made a mistake and accused an innocent man of harming him, and the friends of the man who had been harmed punished an innocent man for the guilt of another. In this manner it has happened that innocent men have been killed for the crimes of others. What profit is there for the widow of the innocent man or for his children, when it is afterwards discovered that he has been killed unjustly? It is not possible to bring back the dead to life or to undo so great an injury.

Therefore the King entrusts to certain men of great wisdom the administration of the Laws. All men accused of wrong doing must be brought before the officer of the King appointed to keep the Laws. In grave cases he appoints eleven men to hear the charge against the prisoner and to hear the defence of the prisoner. If the eleven men, after hearing the things which are said by both sides, agree that the prisoner is guilty, then they declare to the officer of the King that he is guilty, and the officer of the King decides the nature of the prisoner's punishment according to the Laws.

You should know therefore that if one of your people is accused of committing a serious crime against the Laws of Newfoundland and Labrador, *on no account* should that man be punished by your people in any way. For if you punish that man, you also are guilty of a crime, and you are likely also to be punished for breaking the Law.

It is your duty to report to the policeman or, if there is no policeman, then to the Company's Trader or to the

## CANADAMUT NEWFOUNDLANDEMULLO

pago pidlartausôngolaukpok idluituliviojub ilanginut. Taipsomanele ilangane idluituliviojok tamarlune pasikli-kattalaukpok inungmik pasijaksaungitomatik idluitulilau-ngitomatik, idluituliviojublo ilangita pasijaksaungitok pid-larpât assiata idluitulininga pitjutigivlugo. Taimaglo ilangane pasijaksaungimariktok tokotausimavok assiata idluituliningit pivlugit. Kanok tagva pasijaksaungitub uigarninga kitorngangillo akkilertaujungnarkât, kingor-ngane kaujijaulerpat inuk tâмна idluangitomatik tokotau-laungmât? Tokotaujok utertitaujungnangilak inôtsemut, idluinerlo taimak angitigijok âkingmilugo ajornar-marikpok.

Taimaimat ataniub inuit ilangit silatudlartut kamatsiar-kovait perkojat nâlektautsiarmatta, tapajullo nâmaktomatik idluartomiglo pidlartaungmatta. Ilûnatik tapanermik perkojanik pasijaujut âtaujuksauvut idluarsaijub, atanermut idluarsaijungortitaujub, sânganut. Sugaluluartulijokarpat idluarsaijub angutit elevenit annerivait nâlakovlugit pasijaujub pasijaujutigijanganik, nâlakovlugittauk pasijaujub akkiorninganik. Angutit tâpkoa elevenit, nâlatsiarsimakârdlutik pasiklertut pasiklerutigijanganik pasijaujublo akkiorninganik, angekatigêgunik pasijaujok sulijomatik pasijaungmat taimaimallo pidlaraksaungmat, kigligiutjivut idluarsaijomut pasijaujub pidlaraksauninganik, idluarsaijorlo tagva kajusivok kanok pidlartaujoksaungmangât Newfoundlandib perkojangit maliklugit.

Tamanna pivlugo kaujitsiartuksauvose ilapse ilangat pasijaulerpat tapanermik nunapse maligaksaukojangiink, ilipsingnut ilingajunik, inuk tâмна kanorlônêt pidlartaujuksaungilak ilipsingnut. Nangminek pidlarupsuik, ilipse tagva idluitulivose, pidlaraksautiposelo perkojat tapagigapsigik pidlarningnipsingnut.

Inôkatipse ilangata sugaluluartomatik nunab perkojangit tapagikpagit tapaginasuarpagillônêt, ilipse polise kaujiti-

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Man of God any serious crime which one of your people may have committed or may have attempted to commit. Then the policeman will take the accused man and lead him before a wise man appointed by the King to uphold the Laws of Newfoundland; and if it can be proved that the prisoner has committed or has attempted to commit the crime of which he has been accused, then the officer of the King, who knows the Laws, sternly orders the prisoner to be punished. But if it cannot be proved that the prisoner has broken the Laws of Newfoundland, then the wise man who knows the Laws declares the prisoner to be 'not guilty,' and he commands the policeman to release him. This is Justice. Throughout all parts of the world men of all countries admire British justice, whereby honest men are protected against dishonest men, whereby weak men are protected against the attacks of stronger men, and whereby wicked men are sternly punished and disgraced.

The officers appointed by the King to uphold the Laws are wise men after the heart of King Solomon. Do you know the Bible story of King Solomon? Two women appeared before King Solomon, each claiming to be the mother of a certain baby. Each woman declared that the other woman had stolen the baby from her. How could King Solomon decide to which mother the baby really belonged? He declared to the two women that the fairest test would be to cut the baby in two, and to this suggestion one of the women agreed. But the other woman (the real mother of the baby) was overcome with grief that the little baby, whom she loved, should thus be killed, so she implored King Solomon to give the baby alive to the other woman, rather than that the baby should lose its life. Then King Solomon saw that she was indeed the mother of the baby and he restored it to her; and



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taksarivase, polisekangipalle tagva niuvertise ajokertui-joselônêt kaujutilugo. Polisib tagva pasijaujok tiguniarpâ unertutilâllo ataniub idluarsaijunganut, nelonaijartauk-pallo pasijaujok piniarsimangmat piniarasuarsimangmal-lônêt pasijaujutigijanganik, tagva idluarsaijub ilungertor-lune tapajok pidlartaukovâ. Nelonaijartaujungnangi-palle pasijaujok tapasimangmat Newfoundlandib perko-janginik, tagva idluarsaijub unertutijaujok pasijaksaungi-nerarpâ, poliselo aulartitsikovâ tigujaminik. Tamanna idluarniovok. Silaksoarme ilûnâne nunaksoarmiut ilûna-tik pijoridlarpât Britishit idluarsaitsiarningat saputsijok inungnik inôtsiarasuartunik inungnit nelâgôlungitunit, saputsijorlo inungnik sangêtunik inuit pitsartunersat okumaiksartitsininginit, katsungaitomiglo pidlarniktok idluitulijunik kangusuktilugillo.

Idluarsaijut, ataniub kamajungortitangit nunab perko-jangit nâlektaukovlugit, omatekarput silatujunik ataniub Salomob omingatut. Unipkausek Testamentetokar-mêtok atanek Salomo pivlugo kaujivisiûk ? Arnâk mag-guk tikipuk atanermut Salomomut, atunit nutarakarlutik. Aipâtale nutaranga tokungavok, aipangata nutaranga omatilugo. Tamarmik nutarak omajok pigijomavâk. Pasiutilutik aipangata aipâ tigliksimanerarpâ nutaramik omajomik. Atanek Salomo kanok kaujijungnarkâ arnâk neliata nutarak omajok pigimangâmiûk ? Arnâk okauti-vâk idluartuinarniarmat nutarak omajok kopijaukpat maggolivlugo, atunillo kopamik tigusiniarlutik. Idluar-sainek tamanna arnaub aipangata nâmagivâ, aipâle (nuta-raub omajub anânanga) tikitauvok kiksarnermut angijomut nutarârsuk nagligijanga tokotauniarmat taimak, taimaimallo atanek Salomo kenuvigivâ nutarak omav-lune tunijaukovlugo arnamut aipaminut. Sapkojomangârpâ omatilugo nutaraub inôsinga tigujaungituarpat. Atanek Salomo kaujitsiarpok tagva arnâk neliak anâ-

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he sternly punished the wicked woman who had wrongly claimed the baby.

So it is with the officers of the King, the wise men who know the Laws. They seek to find out the truth and to mete out justice to all men and women.

Of the many Laws of the King which have been made to protect all men, women and children in Newfoundland and in Labrador, there are eleven Laws which in particular concern your people. Mark these Laws well. For if you break the Laws of the King, you are liable to be punished sternly by the officers of the King, and to become a disgrace to your family and to your community.

Here are the eleven Laws of Newfoundland and Labrador which should be known among all your people.

### 1. *Murder.*

It is against the Law to kill intentionally any man, woman or child however much that man, woman or child may have wronged you. The man who is guilty of this crime is a murderer. It is the Law of the King that a murderer shall be destroyed by the servants of the King after he has been proved guilty. Likewise if any person assists a murderer in his crime, or contrives that another person shall commit murder for him, that person is also a murderer in the eyes of the King. He too shall be condemned to death, if he is found guilty, and shall be destroyed.

Likewise if any man knows that a murder has been committed and assists the murderer to escape, he is also a murderer in the eyes of the King and shall be condemned to death if he is found guilty, and shall be destroyed.

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naungmangât, arnarle saglojok perkutekarnerartok nuta-ramik omajomik pidlartaudlarkovâ mikkilungitomik.

Taimailingagivok ataniub kivgangine idluarsajune, angutine silatujune perkojanik kaujimajune. Kiglisiniarpup miksekârnek nagvâromavlugo, inuit ilûnatik angutit arnallo idluartomik piniarviokovlugit.

Ataniub perkojanginit unuktunit âkiksортаumajunit inuit ilûnatik saputijauniksanginut Newfoundlandeme Labradoremelo perkojakarpok elevenenik ilipsingnut ilingaluartunik. Perkojat tâpkoa naipertutsiarsigik. Ataniub perkojangit tapagigupsigik pidlaraksautipose ilipsingnik sôngojomik ataniub kivganginut, ilapselo inôkaptipselo kangusûtiksanginut ilingavose.

Tamadja perkojat elevenit Newfoundlandemut Labradoremullo ilingajut kauijaksauluartut ilipsingnut.

### 1. *Inuarnermik.*

Tokotsinek angumik arnamiglônêt sorusermiglônêt pijarijomikapaniovok perkojanik, angijoksoarmik inub sorutsiblônêt tâpsoma idluitulivigisimagaloarpatillônêt. Piniarnermik taimaitomik piniartok inuartôvok. Ataniub perkojanga maliklugo inuartok tokotaujuksauvok ataniub kivganginut pasijaksauninga nelonangitomik nelonajartausimakârtilugo. Taimaktauk ikajortok inuartomik inuaraningane, aulatsijorlônêt simertauvlune inuartokarkovlugo, taimaitut tamarmik inuartôvuk ataniub ijingane. Taimaituttauk tokomut pititaksauvut, pasijaksauningit nelonangitomik nelonajartaukpat kiglisiniartausimakârtilugit.

Amalotauk kaujimajokarpat inuarsimajomik, kaujimajorlo angigutjilune kaujimajaminik ikajorpat inuartub annangninganik, tâmnatauk inuartôvok ataniub ijingane, tokomullo pititaksauvok kiglisiniartaukârdlune paskijasauninga nelonangitomik nelonajartaukpat.

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When a murder has been committed among you, it is your duty to bring the murderer to the policeman, or if there is no policeman to the Trader of the Company who will guard him until he can be handed over to the officers of the King.

If you are frightened of the murderer and dare not take him to the policeman or to the Trader of the Company, then you must bring to the policeman or the Trader the name of the murderer and the nature of the crime.

### 2. *Attempted Murder.*

It is against the Law to attempt to kill any man, woman or child, however much that man, woman or child may have wronged you. The person who commits this crime or who engages another man to commit this crime for him is guilty of a very serious offence in the eyes of the Law, and is liable to be taken away from his family and from his country to be imprisoned for the rest of his life.

### 3. *The Unintentional Killing of a Person.*

It is against the Law to cause the death of a man, woman or child by some act of folly or neglect. The person who commits this crime is guilty of a very serious offence in the eyes of the Law, and is liable to be taken away from his family and his country to be imprisoned for the rest of his life.

Thus, for instance, if two men fight, and if one of them throws the other to the ground and if the man who falls strikes his head against a rock and is killed, then the man who survives may be accused of the killing of the dead man, and may be punished for his death, although he had no wish to kill him.

Thus also if a man is careless with his rifle and shoots a person so that he dies, he may be accused of the killing of

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Inuartokarpat akunapsingne, inuartok unertutijaksarivase polisemut, polisekangipallo Companit niuverniantinganut unertutijaksauvok, tâpsomalo kamagilârpâ unertutijaujungnarkârtinago ataniub kivganginut.

Inuartok erksigigupsuik saperupselo polisemut niuvertemullônêt âlugo, tagva polise niuvertelônêt kaujtitaksarivase inuartub attinganik sumiglo piniarsimaninganik.

### 2. *Inuarasuarnermik.*

Inuarasuarnekinumaringmik sorusermiglônêt tapaniogivok perkojamik, angijoksoarmik inub sorutsiblônêt tâpsoma idluitulivigisimagaloarpatillônêt. Piniartok piniarnermik taimaitomik, tiliklertorlônêt assiminik simmêvlune inuarasuarkovlugo, tâmnatauk angijoâlungmik tapatojoksôdlarpok perkojat ijingane, aularutijaujungnarporlo ilaminit nunaminillo parngnanairsortauniardlune inôsine nâvlugo.

### 3. *Pijarinane Tokotsinermik Inungmik.*

Tokotautitsinek inumaringmik sorusermiglônêt kuksalainekut erkasunginekullônêt tapaniovok ataniub perkojanganik. Taimaitomik piniarnelik sôgojomik tapavok perkojanik, aularutijaujungnarporlo ilaminit nunaminillo parngnanairsortauniardlune inôsine nâvlugo.

Imailingavok. Angutik magguk ningautigunik aipangatalo aipâ ochotikpago nunamut, ochotitaujorlo aporpat ujarkamut niakomigut tokoniardlune, ochotitsilauktok tâpsominga pasijaujungnarpok tokotsinermik inôkatimik, pijaringikaloartomik, pidlartaujungnarniardlune tokungajub tokunga pivlugo, tokotsigiamik issumakalaungikaloartilugo.

Imailingagivok. Iruk kukkiusijartok udjertutsianginermi-  
nerminat kamatsianginermi-  
nullo inôkatine kukkerpago  
tokologolo, pasijaujungnarpok tokotsinermik inungmik,

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the dead man and may be punished for his death, although he had no wish to kill him.

If, however, a man attempts to murder you, you must protect yourself; if during the course of that fight, in which you are protecting your life, you kill by accident the man who has attacked you, then the Law will absolve you from the guilt of taking his life. But in no other circumstances whatever is a man innocent who deprives a person of his life or of her life.

### 4. *The Striking of a Man or Woman.*

It is against the Law to strike a man or a woman with the intention of causing an injury to them. The guilty person is liable to be deprived of a part of his possessions or to be imprisoned.

### 5. *Laws relating to Sex.*

*Here follows, with explanation suitable to the Eskimo, those Laws relating to sex which are common to all civilized countries.*

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pidlartaujungnarniarporlo tokotaujub tokunga pivlugo, issumakalaungikaloartilugo ketamiglônêt tokotsijomagiamik inôkatiminik.

Inuarasuartokarajarpalle tokotsinasuartokarajarpalônêt ilingnik serngnijuksauvotit ilingnik. Pârutitilutik saputsinasuartilutit inôsernik, pijarinak ubvalo tamarlutit tokotsinajaruvit opaktortingnik, tagva perkojat pasijaksaunginerarajarpâtit tokotsinermik inôkatingnik. Ilinganermele taimaitome kissianemarik inuk tigusijok inôkatime inôsinganik pasijaksaunginerartauniarpok. Ilinganermelo taimaitome inuk nelonangimariktomik idluarsaijublo nâmagijanganut nelonaijaigiakarniarpok ilungertomaringnerminik tokotsijariakalaungnerminiglo inôkatiminik inôsine unangmijaujok saputijomavlugo.

### 4. *Tiglungningnermik Inungmik.*

Inuk tigluklugo, pijarijomik âniatitsomavlugo, tamanna tapaniogivok perkojanik. Taimailiortok akkilêtitaujungnarpok parngnanairsimavingmullônêt pititaujungnarlune.

### 5. *Assiniarnermik Aukattemut.*

Aukatte assiniakatigilugo, tagva uvinekakatigilugo, inerterutamaarikpok perkojanut. Imâk: atâtab panine uvinekakatigijaksarilungilâ; angutib katangutine arnak rikatigijaksarilungilâ; ernerub anânane uvinekakatigijaksarilungilâ; atâtab anânablônêt katangutinga (angutelônêt arnarlônêt) sinikatekartuksaungilak kangiaminik ujoruminiglônêt, tagva atâtaujub anânaujublônêt erningnik paninganiglônêt; atâtatsiablônêt anânatsiablônêt erngutane arnarlônêt angullônêt uvinekakatigijaksarilungilâ. Tamakkoa makojungnarnerartaumarikput perkojanut, taimailiortullo kaujijaugunik aularutijaujungnarput ilamingnit nunamingnillo parngnanairsimavingmut pititauniardlutik inôsitik nâvlugo.

6. *The Destruction of Another Man's Property.*

It is against the Law to set fire to or to cause any malicious damage to the property of another man. This is a serious crime in the eyes of the Law; and the guilty person is liable to be taken away from his family and his country to be imprisoned, and his possessions may be confiscated by the police for the recompense of the man whose property he has destroyed or damaged.



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Angutit arnallo taimak idluitulikatigêktut adsigêktomik pasijaksauvut pidlaraksauvlutiglo, kissiane aipâ inô-suluarnine pivlugo kaujimangipat idluartulinerub idluitulinerublo adsigênginîgingnik pasijaksaunajangilak pidlartaunajangilarlo.

Idluitulineк tamanna akkerartorpok inub pingortitaujutingata ilusiksanganik, pingortitsijub ingergat sorutsit pingortitaukolungimagit uvinekakatigêngnermut taimaitomut; sorutsillo inûlertut pikatigêngnermit taimaitomit kanoetokakattarput timekut, issumakatsiakattalungilallo.

Pidlartaunarpok ama angutib arnak aksorornekut uvinekakatigikpago, arnak kunumariktilugo.

Sulle angutit idluitulivigivut nangminermingnik ataniublo perkojangit tapagigivait uigasuit niviarsiallo jârekitut uvinekakatigilugit, tikitausôngokârtinagit arnab ilusinganut kitorngatârungnarkârtinagillo. Piniarneк tamanna makojungnamarikpok, inuillo kinguvângita idluikutiksanginut ilingavok, sorutsib timinga atortitaungmat atoraksarilungitanganik sulle, maliktokarungnarmallo timib sangêlininganik, sunatuinarniglo kanoetokarninganik, soruserlo taimailiorviojok inukoarsarailuarpok pijuk-saunerminit.

### 6. *Inokatiub Perkutinginik Asserorsainermik.*

Ataniub perkojangit tapagijauvut ama inôkatiub perkutingit asserortaukpatta, pijarijomiglo sujuktauvlutik ikomamut sumullônêt, asserorsaijok aulataukpat omisungnermut. Tapanek tamanna pidlartaunamarikpok perkojat maliklugit, taimailiortorlo aularutijaujungnarpok ilaminit nunaminillo pititauniardlune parngnanairsimavingmut, taimailiortublo perkutingit tigujaujungnarput polisenuit aulaijauvlutiglo perkutairtaujok akkilertautsiarkovlugo.

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### 7. *Stealing.*

It is against the Law to deprive a man of his rightful possessions. The person who is guilty of this crime is liable to be taken away from his family and from his country to be imprisoned.

### 8. *The Obtaining of Goods by False Statements.*

It is against the Law for a man to attempt to obtain or to obtain goods from another man by means of lies or deception. He is guilty of a serious crime and is liable to be taken away from his family and his country to be imprisoned or to be deprived of a part of his possessions by the police.

Thus if a man falsely tells a trader that in his camp he has many fox-skins which he wishes to trade and persuades the trader to supply him with goods which are to be paid for by these fox-skins, which in fact he does not possess, then he is guilty of obtaining goods by false statements.

### 9. *To Swear Falsely before an Officer, a Judge or Magistrate of the King Concerning a Crime.*

It is against the Law for a man to take an oath before an officer, a judge or magistrate of the King that he will give a true account of his knowledge of some crime, and for that man then to attempt to mislead the officer of the King with lies or with concealment of part of the truth. He is guilty of a serious crime, and is liable to be taken away from his family and his country to be imprisoned.

If a man lies to an officer of the King (either judge or police) concerning a crime, then he is attempting to mislead the course of justice, so that either an innocent

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### 7. *Tiglingnermik.*

Perkojat ama tapagijauvut inub inôkatine tiglivigik-pago aksârlugolo perkutinginik, inuk tâмна perkutelik kaujtinago angertinagolo. Tigliktok aularutijaujungnarpok ilaminit nunaminillo parngnanairsimavingmut pititauniarlune.

### 8. *Perkutetarnermik Saglonikut Uiveriklernekullo.*

Perkutetârasuartok perkutetârtorlônêt assiminit saglonekut uivêriklernekullo tapalerivok perkojanik. Idluinermik angijomik piniarpok, aularutijaujungnarporko ilaminit nunaminillo parngnanairsortauiardlune, perkutingillônêt aksârnigarijaujungnarput polisenut.

Imailingavok. Inub pisiniarte niuvertelônêt okautik-pago terrianiakarnerminik assianiglônêt najortekarnerminik iglome pisiniutigijomajaminik, pisiniartorlo niuvertelônêt kajungersarlugo kaitsikovlugo perkutinik akkiler-tauniartunikgôk terrianiat assingitalônêt akkigijanginut, najortekartinago taimaitunik aulajaksanik, taimaitok perkutetârpok saglonekut uivêriklernekullo.

### 9. *Angermaringnermik Nelagongitotomik Idluarsaijub Sangane Perkojat Tapagijauningat Pivlugo.*

Perkojat ama tapagijauvut inuk angermarikpat idluarsaijub sângane, Gûdib attinga taivlugo Testamentelo kuniklugo, miksekârnermik kigligiutsijomagame perkojat neliata tapagijauninga piniarutaujok pivlugo, king-ornganelo idluarsaijok uivêrinasarlugolo terliarasuarlugolo angigutjivigivlugo miksekârnerub ilanganik. Tamanna pidlartaunamarikpok, taimailiortorlo aularutijaujungnarpok ilaminit nunaminillo parngnanairsimavingmut pititauniarlune.

Inuk saglokitsilerpat ataniub kivganganik, idluarsaijomiglônêt polisemiglônêt, perkojat tapagijauningat pini-

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man may be found guilty, or a guilty man be found innocent.

### 10. *The Trapping of Foxes and Ermine in the Wrong Season of the Year.*

It is against the Law to trap Foxes and Ermine and other fur-bearing animals, save during the appointed trapping season. A man guilty of this offence is liable to be deprived of part of his possessions or to be imprisoned.

If a man traps foxes during the breeding season, he stops the young foxes from being born and causes a shortage of foxes for many hunters.

It is necessary for every man to 'strike-up' his traps on the day appointed by the Law; and if a man is in doubt on which day he must stop trapping, let him ask the policeman or the Company's Trader.

Likewise if the Law prohibits the shooting of deer for a season, or only allows each hunter to shoot a certain number of deer, then again it is necessary to obey the Law implicitly; for those who break the Law will be punished.

### 11. *The Keeping Apart of Families Suffering from Certain Serious Diseases.*

In cases of certain very serious diseases which one family catches from another family, it is commanded by Law that those families which are suffering from the disease should be kept apart from those who are free from the disease. It is therefore against the Law for any one who on account of such an illness has been set apart from other people in the encampment by the order of a policeman or of a doctor (or if there is neither a policeman nor a

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arutaujok pivlugo, idluarsaitsiarnek agviarasuarpâ senia-gôrtinasuarlugolo, pasijaksaungitorlo pidlaraksangônerar-  
tautipâ, pasijaksaujorlo pidlaraksaungitônerartautipâ.

### 10. *Mikkigitjernerмик Terrianianik Terrianiglo Takkerne Pinasuarviksaungitune.*

Mikkigitjernerк terrianianik terrianiglo takkerne per-  
kojat mikkigitjerviksaungikojangineapaniovok perko-  
janik. Inuk perkojamik ominga tapajok pidlartaulerlune  
aksârtaujungnarpok perkutime ilanginik, akkilêtitaujung-  
narlunglônêt, parngnanairsimavingmullônêt pititaujung-  
narpok.

Inuk terrianiartok piarakalertilugit tokotsivok terria-  
niat piaraksanginik, taimaimallo terrianiakartailititsivok  
pinasuaraksaunajartunik kailertome.

Mikkigiat ilûnatik pêjartaujuksauvut uvlorme, perko-  
jat pinasuarviksaujungnaikojangine, inuglo kaujimatsia-  
ngipat mikkigitjerungnaiviksak kanga neliutimangât ape-  
rijuksauvok polisemiglônêt Companillônêt niuvertinga-  
nik.

Taimaktauk perkojat tuktuniarungnaikojikpatta tak-  
kit ilangine, tuktukojikpattalônêt kapsituinarnik, nâletsia-  
artaujuksauvut, tapajut perkojanik pidlartauniarmatta.

### 11. *Kitorngarêt Iglomiokatigêllônêt Aitornadlartomik Kan- imaselit Ingmigolingatitaugianginik.*

Kanimaseâluit piungitut aitornadlartut ilangit atorti-  
lugit kitorngarêngne iglomiokatigêngnermelônêt, perko-  
jat perkojivut kitorngarêt iglomiokatigêllônêt tâpkoa ap-  
tersimajuksaungmatta inungnit kanimasermik ominga  
atulungitunit. Taimaimat perkojat tapagijauvut inuk  
kanimaseâluk tâmna pitjutigilugo aptersimatitaujok poli-  
senut âniasiorthemullônêt Companillônêt niuvertinganut  
(polisekangipat âniasiortekangipallônêt) ilagêngnekarpot

## LAWS OF CANADA AND NEWFOUNDLAND

doctor, by the order of the Company's Trader or the Man of God) to mix with the other people of the encampment for the period of time ordered. He is guilty of a serious crime and is liable to be imprisoned or to be deprived of a part of his possessions.

This Law is for the protection of yourselves and your families against death from certain very serious diseases. You know how the dogs catch certain diseases from one another and die. Likewise men and women pass on to one another certain diseases which can only be prevented by keeping the sick apart from the healthy.

A Magistrate and a policeman usually visit all the Labrador Posts during the summer, and they are instructed by their officers to uphold the Laws of Newfoundland among all men. It is the duty of all men strictly to observe these Laws, so that they have no reason to fear the policemen. In every part of the world it is the duty of the policemen by their own actions to set a good example to the people.

In addition to these eleven Laws which are enforced by the officers of the King, there are other Laws relating to marriage and to the things which concern marriage. The Men of God rightly preach to you these Laws, which are observed by all decent White Men and Women.

## CANADAMUT NEWFOUNDLANDEMULLO

—ubvalo pullârvat pullârviokpallônêt—inungnut atulungitunut kanimasermik tâpsominga neliutok perkojaujok nâkârtinago. Tapajok taimaitok sôngojomik tapavok, nangminerminglo pidlaraksautipok, akkilêtitaujungnarporlo aksârtaujungnarporlônêt perkutime ilanginik.

Perkojak tamanna saputijauniksapsingnut inôkatipselo saputijauniksanginut tokomit kanimaseâluit piungitut aitornadlartut ilangita maliktinginit. Kaujimavose kingmit ilangane aituijigêsôngomatta kanimasernik tokorarlutiglo. Taimaluatsiak inuit aituijigêkattarivut kanimaserit ilanginik, tamannalo agviartaujungnarpok kanimajut aptersimagunik kanimalungitunit.

Idluarsajok poliselo nelipsaisôngovut iglugasangnik tamainik Labradoreme aujarme, tâpkoalo kamatsiarkojauvut Newfoundlandib maligaksaukojangit perkojangillo nâleктаungmatta inungnut tamainut. Taimaimat inuit ilûnatik nâletsartuksauvut perkojanik, sivôragiakarkonagit polisenik. Nunaksoarnelo tamaine silaksoarme polisit ilusitsiaringnermingnut igjaraksautsiarkojauvut inungnut.

Perkojat ukkua elevenit ataniub kivganginut nâlektautitaujut tapilugit, perkojakarpok sulle nularêngnermut nularêllo ilusiksanginut ilingajunik. Ajokertuijut perkojat tâpkoa idluadlartomik okâlautigivait ilipsingnut, perkojallo tâpkoa nâlektauvut kablunânut tamainut ilusitsiariktunut.

CHAPTER V  
THE MEN OF GOD



IN all countries it is the custom to be respectful to the Men of God who teach the words of Jesus Christ who is believed to have died on behalf of all mankind. Most White Men spend their lives in striving after power and possessions by their work, but the Men of God give up their life's work to teach the Christian Faith to all men and women who will listen to them. Therefore they are respected for their good work.

There are certain things about the Christian belief of which you should have better understanding.

While nearly all White Men believe in the Christian Faith, yet there are many different versions of their belief, and men and women of the Christian Faith divide themselves up into sections, some having a different form of worship from others; but they all believe in the survival of the spirit after death.

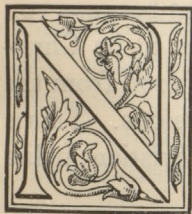
There are many different types of rifle, but all are for the same purpose; so all Missionaries and White Men worship the same God, but choose different ways, as you choose different rifles.

When your hunters journey from one encampment to another they do not always follow the same path. Some hunters prefer to take one path because it is a little



## CHAPTER V

### GUDIB TILIJANGIT. AJOKERTUIJUT



UNANE tamaine Gûdib inukotingit ajokertutekarpaktut Jesusib Kristusib okausinginik opigijaudlarsôngovut. Okperpogut Jesusib silaksoarmiut tamaita tokojutigilaungmagit. Kablunât unurningit najisôngovut inôsermingnik pitsartunitik perkutitiglo unuksititsomavlugit suliamingnut, Gûdible inukotingita ajokertuijut inôsitik tunivait Kristusemiut okperusingit ajokertutigivlugit inungnut tamainut tusaromajunut tâpkoniga. Taimaimallo opigijausôngovut sulijatik idluarkutaujut pivlugit.

Kristusemiut okperusingita ilangit pivlugit tukkisivaliajuksauvose.

Kablunât ilûnakasatik okperaloartilugit Kristusemiut okperusinginik, okperusekarput adsigêluatsialungitunik sutaijartunik, okpertullo aviput nangminermingnik ingmigolingajunut ilagêngnelingnut, ilangit ilusekarlutik katimaniksamingne assianik assimingnit, ilûnatigle okperput tarnib inôganilârninganik tokub ungatâne.

Imailingavok. Kukkiutekarpok adsigêngitomik senamajunik, ilûnatigle tâpsomingatsainak pitjutekarput. Taimaktauk ajokertuijut ilûnatik kablunâllo opigosukput Gûdemik tâpsomingatsainak, annerosukupulle ilusenik adsigêluatsialungitunik, sorlo ilipse annerosugapse kukkiutinik adsigêlungitunik.

Pinasuartise aularkattartilugit pinasuarvingmit pinasuarvingmut tâpsomingatsainak apkutekasôngolungilat. Ilangit apkut una apkutigivât sivikinersârsônasugijaung-

## THE MEN OF GOD

shorter, others prefer to take another path because it is easier going for the komatiks. The destination is safely reached by both paths. Who can tell which is the better path? In their various ways of worshipping White Men are like your hunters.

This much also you should know. In some parts of your country the Men of God complain that because you attend their services and profess yourselves to be Christians, some of you expect to receive gifts of food from the Men of God who are not rich in their possessions. This is a disgraceful thing, unworthy of the Christian belief which you profess.

When the doctor comes at shiptime to heal your sick, you do not expect him also to provide you with food. Yet some of you expect the Men of God, who sacrifice their lives to work among you and to heal your souls, also to give you food or other gifts. This indeed is a disgraceful thing in the eyes of all White Men.

It is a hard thing for many of you, who have not been taught the words of the Gospel by your mothers and fathers in your childhood, to think of the teachings of Christ as we have been taught to think of them.

For instance in the Lord's Prayer we ask God to 'Give us this day our daily bread.' By this we mean 'Give us the opportunity of earning our daily bread by our work or by our hunting.' God has provided seals, foxes and deer in your country; if you want them for food, then *you* must hunt them and earn your daily bread. You cannot expect God to do your hunting for you while you sit at home.

## GUDIB TILIJANGIT. AJOKERTUIJUT

mat, assingita apkutib oma assia apkutigingârpât siorni-ornanginersaungmat kemuksertunut. Nunale torârviojok tikitausôngovok apkutingnut tamangnut. Kinalo okarungnarkâ apkutik neliak idluarnersaungmangât? Kati-maningita ilusingine kablunât ilingavut pinasuartitit.

Tamattomingalotauk kaujimajuksauvose. Nunapse ilangine Gûdib inukotingit ârusukput ilaujut katimanik-sanut nangminermingniglo Kristusemionerartut ilangit pilitaujomangmatta nerkiksanik ilaugamik Kristusemiunut, ajokertuijut akluilungimariktilugit silaksub tamatoma perkutinginik. Tamannale kangunadlarpok, Kristusemiullo okpervigijangita kigligiutjutigijapse nertortaujutiksanganut ilingalungimarikpok.

Aniasiortib nelipsarpase kanimajose inûlijomavlugit, nerriulungilase tâpsoma nerkiksaliniarmasetauk. Ilap-sele ilangit nerriukput Gûdib inukotingita, tunijut inôsermingnik suliakaromavlutik akunapsingne tarnipse inûlijauniksanginut, nerkiksaliniarmase, pilitviviginiarmaselônêt nerkiksat assinginik. Tamannale kuvianalungimarikpok kangunadlarporlo kablunânut tamainut.

Ilapse ilanginut, sorusionermingne ajokertortaulaungitunut Gûdib okausinginik angajokâmingnut, okilungilak Kristusib ajokertusingit tukkisilugit issumagilugillo sorlo uvagut sorusioniptingnit ajokertortaumagapta tukkisilugit issumagilugillo.

Imâk. Nâlekab tuksiarutaukojangane Gûde kenuvigivavut: 'Uvlome piksaptिंगnik tunidjivigitigut.' Taimaglo tuksiartiluta issumakarpogut imâk: 'Piviksakartitigut suliniptingnut pinasuarniptingnullo nerkiksarsiniutiksarsijungnarkovluta.' Gûdib nunase puijekartipâ terrianiakartilâllo tuktukartilugolo, taimaitunigle nerkiksakaromagupse tagva *ilipse* nangminek pinasuaraksarivase nerkiksarsiorluse. Nerriugungnangilase Gûdib pinasuarutiginiarmase kikkartiluse iglome.

## THE MEN OF GOD

Thus also some people are taught to *fear* God as though He were an enemy of mankind, when the true meaning of the Scripture is that a man should *love* God and reverence Him.

You know how times have changed with you since the coming of the White Man, how there are different problems to-day compared with the problems of your fathers and your grandfathers. So also the times have changed since Christ was on earth, and many problems of life are different to-day. Therefore most Christian men and women do not attempt to live their lives according to the actual words of the Gospel, but according to the spirit of the Gospel teaching.

In your simple lives in the north country Christian faith is shown less in your words than in your deeds. The hunter who loves his family, who works hard for their benefit, who is kind to his neighbours, who is truthful, who keeps the Laws of the King, that hunter is living after the manner of a good Christian, and when he reaches the end of his life, let him be comforted with the thought, that God judges all men and women according to their deeds and according to the condition of their lives

The good actions which you do should be from your love of God, who is the good Father Spirit of all men, and from your love of the Men of God; not from your *fear* of God or from your *fear* of the Men of God.

## GUDIB TILIJANGIT. AJOKERTUIJUT

Taimaktauk inuit ilangit ajokertortauvut Gûde *erksigivlugo*, tagva Gûde issumagivlugo sorlo omisuktotut silaksoarmiunik, Gûdible okausingita tukkingata nelâgôrtub ajokertorpâtigut Gûde ungagijaksarigaptigo *nagligilugolo* opigilugolo.

Kaujimavose sunatuinait assiangongmatta ilipsingne mâna taimanganit kablunât tikitainarninginit nunapsingnut. Issumagijaksat sunatuinait assiangovut uvlome issumagijaksaulauktunit atâtapse atâtatsiapselo uvlunginit. Taimaluatsiak issumagijaksat inôtseme uvlome assiangovut issumagijaksaulauktunit Kristusib nunamêniganit. Taimaimat Kristusemiut unurningit inônasualungilat okautsit tusarnertut okausingit ubvalo tittangit maliklugit, okautsille tusarnertut ajokertusingita aneringat maliklugo.

Inôsipsingne issumalingasuertune nunane takardline Kristusemiut nelâgôrtut okperningat sakkijarnersaulungilak okausipsigut, allakaluarpulse piniarnipsigut. Angut aipaminik kitorngaminiglo ungajok, ajugaringitaminik sulijok tâpkoa idluarkutiksarsijomavlugit, nâpkigosuktok, pitsiartorlo inôkatiminik, miksekârtunik okausekartok, ataniub perkojanginik nâlektok, angut tâmna ila inôvok Kristusemiut nelâgôrtut ilusiksangit maliklugit, tikiutikpallo inôsime naggatiksanganut manigorungnarpok nangminerninik issumanut imaitunut: Gûdib tuksiarvigijapta inuit tamaita erkartormagit piniarnitik inôserilauktamiglo kanoelinganingit maliklugit.

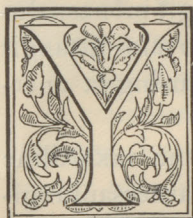
Piniarnerit ajungitut piniarnerijase aulataujuksauvut naglingnipsingnut Gûdemik, silaksoarmiut ilûnamaritik Atâtanganik ajungitomik anerniojomik, naglingnipsingnullo Gûdib inukotinginik ajokertuijunik, *erksinipsingnu-ungitorlo* Gûdemik, *erksinipsingnu-ungitorlônêt* Gûdib inukotinginik ajokertuijunik.

PART II

HEALTH

CHAPTER VI

THE CHANGE THAT HAS COME TO THE INNUIT



YOU know that if you give your dogs too much walrus meat, they grow fat and slack and that you frequently have to use the whip on them when you are driving your komatiks. It is the same thing in trade among people of all countries : if the Traders are easy-going, then the people become easy-going. The Company, therefore, commands its Traders to be resolute with all people and forbids them to be easy-going; but you know that in times of famine and in times of illness, the Company never allows you or your families to come to harm for want of food or employment, or for want of care when you are sick.

Beyond this, you should also know that the Company employs men of learning whose only work is to study your welfare and to provide means whereby you and your children shall enjoy greater strength, prosperity and happiness.

Do not think, therefore, that the Company and its Traders do not love your people and do not sympathise with your troubles. The love you have for your children,

INGMIGOLINGAJUT II

TIMIB ATSUILININGA

CHAPTER VI

INUIT SOKOSERPALIANINGAT



AUJIMAVOSE kingmise aivevinektoluarkattarpatta koinisôngomatta kemualailutiglo, kemukseromagupselo kingmit iperartokattarlugit kissiane sivumuatsiarungnarpose. Taimaitomik ilinganekasôngovok niuverkatigêngnerme, adsigêpok kablungongmangâta kernângajôngmangâtalônêt ilipsetut. Niuverte kasukpat erkasugungnailunelo inuit kasungalerivut erkasugungnailutiglo. Taimaimat Companit niuvertitik katsungaitsiarkovait kasuktaililutiglo, inuille tamaita idluartomik piniarvigivlugit; kaujima-vocele neliutune ajoksarnartune kanimajokartiluselônêt Companit tikitaukolungilâse kanoetomut nerkiksairutigapse ikajorvekarungnaigapselônêt, patangaitekanginapselônêt kanimatiluse.

Tamannalo tapilugo kaujjuksauvose Companit inukutekarmatta ilisimajunik suliatuakartunik kenitsainarlutik idluarkutiksapsingnik, apkutiksarsiuksainartuniglo ilipse kitorngaselo nukkekarpaliajungnarkovluse sulitsiarpaliakovluselo kuviasukpaliakovluselo.

Taimaimat issumakarniarase Companit niuvertekutingillo nagligosulungimatta ilipsingnik, ikpigikatigilungimasselônêt kiksautigikatartapsingne. Naglingningnise

## THE CHANGE TO THE INNUIT

your happy smiling faces, the courage of your good hunters, the skill of your women with the needle and your faithfulness; these things are spoken of throughout the world and are an example in every country. Because of these things the Company loves you and provides you with the means to help yourselves in your difficulties. But remember that a man's best helper is himself, once he has learned the right way to help himself. The Company can supply you with a rifle to shoot deer and seals, but this rifle cannot save you from starvation unless you hunt patiently and aim straight.

. . . . .

Very many years ago indeed, the whole face of the earth was different. Some of you will have seen the forms of plants and shells, and the bones of animals carved, as it were, out of rock. Many many ages ago, these plants and animals were living, and many many years ago also we know that there were trees in the most northern lands which are now treeless. Those were the days before there was ice in your waters, and before ice covered most of your land, and before the winters were cold. In those days so long ago, that the only record of them is the form of plants and bones fashioned, as it were, in the rock, the sun brought continual warmth to your land, and there were great trees and the animals were not covered with fur to protect them against the cold. In some parts of the North where the land is still covered with ice, the bodies of great animals, unknown to the age in which we live, have been found with their skin and flesh protected for countless years by the ice which formed over them. These animals had no fur or fat, so that we know positively that in those



## INUIT SOKOSERPALIANINGAT

kitorngapsingnik, kênase kuviasuktut kungajullo, pina-suartipse piojut merngortorsarainginingat, arnapse merk-sutsiarsôngoningat, nelâgôrniselo, tamakkoa okautigijau-vut silaksoarme ilûnâne maligaksauvullo nunane tamaine. Tamakkoalo pitjutigellugit Companit nagligivâse, pivik-sakartipâselo ikajorungnarkovluse ilipsingnik siorniornar-tunut tikitaugupse. Erkailauritsele inub ikajortinga pio-nerpâk nangminiovok, inuk ilisimatuarpas kanok nâmak-tomik ikajorungnarmangârme nangminerminik. Com-panit aulaivigijungnarajarpâse kukkiutemik tuktuniute-mik puijeniuitemiglo, kukkiutible tâpsoma piulinajangi-lâse perlernermit pinasuariartolungikupse kenuesârluse, orlertutsiarlungikupselo.

Jârit unuktovaksuit mattoma sivorngane, nunaksub tautua assiangelaukrok mânमित. Ilapse ilangit takosi-maniarpalukput perortungoarnik ammômajullo assingitalo saunangoanginik omajovinillo sauningoanginik senasima-jojârtunik kairtune. Jârit unuktovaksuit mattoma sivorng-ane perortut tâpkoa omajullo tâpkoa omalaukput, kauji-mavogullo napârtokalaungmat nunane tachardlerne mâna napârtokangimariktune. Neliutune tâpkonane imase sikkokalaungilat, nunase uliktaulaungilak sulle sikkonut, itjekalualaungilarlo okiorne. Uvlune tâpkonane itsarsoa-vaksoarme, kaujijaujune kissiane perortut saunivinillo ilutsiviningitigut kairtune, sekkinerub nunase sekkinerat-sialaukpâ, nunaselo napârtoksoakalaukrok, nunapselo omajokotingit merkukatsialaungilat keujagêkutininik. Nu-nat tachardlit ilangine, sikkokainartune sulle mâna, omajoksoavinit silungit, kaujijaungimariktut neliunip-tingne, naipitavut ilangane, amingit uvinginillo jârit unuktovaksuit nâvlugit sujuktaitititaumariklutik sikkonut uliksimajunut tâpkonina. Omajoksoavinit tâpkoa mer-kukalaungimarikput orksukaratiglo, taimaimallo kauji-

## THE CHANGE TO THE INNUIT

days there was warmth and vegetation where now there is ice and barren land.

All the creatures and all the plants which lived in your country in that age of warmth were destroyed by the Ice Age which followed, and for a great period of time there was no life whatever in the lands which you now inhabit.

Gradually, in the course of many years, there came a milder climate, and the sun began to melt the ice from the ground, so that the deer wandering from the South found new pastures in this north country, and the wolves followed the deer to the North; and the mice also found their food in your country, and the foxes followed the mice. The bears also came from the South and found seals on the ice; and when the foxes could find no mice, they followed the tracks of the bears and ate the remains of the seals which the bears had left.

In those early days many of the animals died because they were unaccustomed to the northern climate. But the children of the surviving animals were bred to cold winters, and Nature began to protect them by providing them with warmer fur in the winter, which they shed when the sun was hot in the summer; and Nature helped to protect them against their enemies by turning their fur white when the snow lay on the ground, and by turning their fur dark during the summer, so that they were hard to distinguish from the ground on which they walked.

It is for this reason that there are so few blue foxes in the north country compared to the number of white foxes; for the colour of the blue fox makes him an easy prey to his enemies in the snow.

In the course of time Nature adjusted the balance between the animals of the North. At first, the birds built their nests on the mainland, but the greedy foxes and

## INUIT SOKOSERPALIANINGAT

mamarikpogut kolarnangimariktomik neliutune taipkonane perortokatsialaungmat kiakatsiarlarmelo nunane sunatakangitune sikkokatsainartunelo mânaulertome.

Omajut ilûnatik perortullo ilûnatik naipitaulauktut neliutome tâpsomane kiaktalingme asserortaulaukput neliutome sikkoliksoarme malilauktome tâpsominga, neliutorlo sivitomariktok nâvlugo omajokalaungimarikpok perortokalaungimarikporlo mikijomiglônêt nunane nuna-gijapsingne mâna.

Jârit unuktovaksuit anigorsinnarmatta kiakarpaliavok sukaitomik pivaliajomiglo, sekkinerublo sikko auksitilerpâ nunamit, tuktullo nunanit sekinerdlernit tachamuarpaliajut nerrisugviksarsilerput nunane tachardlerne, amaruillo tuktut malikpait tacharmut; nunivakkat ama nerkiksarsivut nunapsingne, terrianiallo malikput nunivakkanik. Nanuit ama tikilerput sekinnermit naipitsilutiglo puijenik ôtunik sikkome, terrianiallo naipitsijungnaigamik nuni-vakkanik nanuit udlapait nerrilutiglo puijevinernik—nanuit simnikogijanginik.

Neliutune tâpkonane omajut unuktut tokolaukput su-ngiusimanginamik tachab itjeâluanik. Omajullo tâpkoa piarangit inulertut perortullo itjelingme ametâlerput merkulingnik okioksiutinik, pêjarsûnik aujarme sekinek onartilugo, saputijauvullo pinasuartimingnit, kakortamik merkutâramik okiorme aputekartilugo nuname, kernângajôniarlutiglo aujarme nuna aputekarungnaitilugo, takuksauluarkonagit nuname pisugvigijangine.

Tamanna pitjutauvok terrianiajusât ikinersaungijai-dlarmatta kakortârsungnit nunane tachardlerne; terrianiajusât tautukarmatta takuksauluatomik pinasuartinginut aputekartilugo.

Sukaitomik sukaimariktomigle kissiane ilinganerit sunatuinait âkiutivut nunane tachardlerne. Sivorlermik tingmiat auktortakasôngolaukput nunamaringme, terria-

## THE CHANGE TO THE INNUIT

ermine despoiled their nests, so many of the birds gradually learned to build their nests on small islands in the sea, where there were fewer foxes and ermine looking for food.

Do not think that in the very early days the wolves, who are the ancestors of your dogs, had long furry tails. When the wolves followed the deer to the north country, they found that they had no means of keeping their noses from freezing when they slept on the snow at night; in the course of time their tails grew longer and were well covered with fur, so that now both the wolves and the dogs can keep their noses warmly tucked away under their tails when they sleep in the cold.

Do you not see from these examples that in the course of time, as one generation succeeds another generation, nature helps all living things to adapt themselves to the different conditions of life which exist in every part of the world?

There are still traces in parts of your country of the 'Tunnit,'\* who are supposed to have lived in the stone houses. Those were the people who had not learned how to build snow-houses, and they were, therefore, unable to hunt much or to travel much in the winter time: and so in times of scarcity they starved. Now, there are no Tunnit left. They could not adapt themselves to the way of living which is necessary in your country. Instead of increasing in number, they dwindled until none remained.

With your people it is a different story; your ancestors adapted themselves to the conditions of the country in which they lived. They learned to build snow-houses, so that they could travel and hunt throughout the winter in any regions where there was snow. In this way they helped to guard themselves against famine. The seals

\* An extinct tribe reputed to have lived among the Eskimo, although descended from different origin.

## INUIT SOKOSERPALIANINGAT

nialle terriallo uningartut uivesâkattalaukput tingmiat auktotanginik, tingmiallo ilangit unuktut ilinialilaukput auktotalioriamik kikkertârsungne imarbingme terrianiakanginersane terriakanginersanelo nerkiksarsiortunik.

Isumavisê uvlune ipkonane itsarsoarme, amarkut, kingmipse sivorlingit, pamiokalaungmatta takijunik merkulingnik? Amarkut malingmatta tuktunik nunanut tachardlernut missigivut kingatik koagêkutekangimatta sinigamik aputeme unnuarme; jârillo anigokattartilugit pamiungit takilivaliavut merkutârlutiglo, mânalo amarkullo kingmiselo kingatik matutsiarungnarpait pamiumingnut sinigamik itjeme.

Makkonangat okautigijaujunit takolilungilasê ilinganerit sunatuinait âkiutivaliangmatta unêt sukaimariktomik tagvainârlungimariktomiglo kinguvângokatigêt maliktiligit kinguvângokatigênik, omajut ilûnatik sungiutivaliajungnarkovlugit inôtsib ilinganerijanganik adsigêlungimariktunik silaksub nunangine sunatuinarnê?

Nunapse ilangane 'Tunnit', inôlaurasugijaujut iglone ujarkanut senamajune, pitangita amiakoviningit malungnarput sulle. Tunnit tâpkoa ilisimalaungilat iglovigaliornermik aputemut, taimaimallo omajoksiorungnalaungilat arvertatsiarungnalaungilallo okiorme. Mâna Tunnikarungnaimarikpok. Sungiutijungnalaungilat kanok inôtsiariamik pijarialingmik nunapsingne. Unuksivalialaungimarikput, kiglormulle ikitlivaliavut amiakokarungnâikârtinagit.

Assiangovok ilipsingne; sivorlise sungiutilaukput nunab inôvigijariakartangata ilinganinginik. Iliput iglovigaliornermik ingerarungnarkovlugit omajoksiorungnarkovlugillo okiok nâvlugo nanetuinak aputelingme. Taimaidlutiglo sapatijungnarput nangminermingnik perlernermit. Puijit, tokotatik naulangmingnut saunermit tôgâmillônêt senamajunut, nerkiksatsiangolaukput timi-

## THE CHANGE TO THE INNUIT

which they killed with their bone or ivory-headed spears gave them a rich food on which their bodies thrived; the seal-skins were used as clothes for the summer, or for the making of boots or kayaks \* or tents. The deer also provided good meat and warm clothing and rugs for the winter, while the women used the deer sinew for the thread with which they sewed your clothes. The breasts of birds they made into warm socks for the feet, and likewise the hare-skins and the fox-skins were used as towels or clothing. The eggs of birds, the muktuk † of the white whale, the flesh of the bears and the walrus—all these things provided rich food for your ancestors on which they thrived. The runners of their komatiks were made from whale-bone, their bows and arrows and their spears were made from the bone and the ivory of the creatures which they hunted.

In other ways Nature also helped your ancestors. You have noticed that most White Men who come from the warm climates in the South are taller than your people. It is good that you are a short people, for there is less surface on your bodies to feel the cold in the winter; and when you are travelling against a strong wind, you offer less resistance to the wind. You have also noticed that many White Men have light coloured eyes, while your eyes are dark. It is good to have dark eyes; for it is said that men with dark eyes suffer less from the blindness which comes from the snow.

In those days there were no trading posts, no rifles and no flour. Yet your ancestors thrived; they had clothing and food in plenty and healthy children.

The reason was because your ancestors, unlike the Tunnit, had learned to adapt themselves to those

\* Eskimo canoes.

† A gelatinous substance (tasting like the white of egg) which covers the hide of the white whale (beluga).

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mik nukkesautiksanginik; puijit kissingit annorâksaulaukput aujaksiutinik, atulaukpullônêt kamingnut kâjangnullo tupingnullo. Tuktut ama nerikisatsiangolaukput amingillo annorâksaulaukput kepiksauvlutiglo okioksiutinik, arnallo ivaluksarivait tuktut ulliutingit, tâpkonungalo annorâse kamiselo merksorpait. Tingmiat sagvingit allertiksatsiangolaukput ittigajarnangitut, ukkalillo terrianiallo amingit atulaukput annorâksanut allarutiksannullo. Tingmiat manningit, kellalukat mattangit, aklat nanuit aivillo nerkingit, makkoa ilûnatik sivorlipse nerikisarilaukpait nukkesautigilugillo. Kamutingita pergângit senajaulaukput arviub sauninginit, pitiksingillo kargjungillo kalugiangillo senajauvut omajut tokotavingita sauninginit tôgânginillo.

Sivorlipse ilutsitik idluarkutigilaurivait. Naipertulauksimaniarpalukpose kablunât unurningit nunanit sekinerdlernit kiaktalingnit pijut anginersaungmatta ilipsingnit. Idluartuinarpok mikijôgapse, timipse kaliningit itjemik ikpigijungnartut okiorme mikinersaungmatta; akkunaksiortiluselo aggomut anoremut pijaunginersauvose. Naipertorsimavosetauk kablunât unuktut ijekarmatta kakoa ngangersanik tungujoangersanik ilipsingnit, ilipse kernângangersanik ijekartiluse. Kernângajunik ijekariak idluartuinarpok, kernângajunik ijelit illuisarainginersausôngomattagôk aputiub kaumadlarninganit.

Taipsomaneniuverniarvekalaungilak, kukkiutekalaungilak senaugakalaungilak. Sivorlisele sulitsiarsôngolaukput; annorâksakalaukput nerikisakalaukpullo amigangitunik, kitorngakalaukpullo sukkôlungimariktunik.

Imaitok pitjutaularpok; sivorlise, Tunnititut pilugatik, ililaungmatta sungiutigiamik inôgiakarnerub ilinganisarilauktanginik taipsomane nunapsingne.

Agverniartit tikilaukput nunapsingnut; ajokertuijut Companillo niuverniartingit tikigivut. Tâpkoa inôsipse

## THE CHANGE TO THE INNUIT

conditions of life which existed until recently in your country.

The whalers came to your country; the Men of God came and the Traders of the Company came. They altered the conditions of your lives. The bows and arrows which your fathers used, you have discarded for rifles: the kayak and umiak \* which your fathers used, many of you have discarded for the wooden boats with engines: the rich seal meat and the deer meat which were the life blood of all your people, some of you have discarded for White Man's flour.

When you first see a hunter very far away on the ice with his dogs, it is some time before you can tell for certain in which direction he is moving.

It was the same way with the officers of the Government and with the officers of the Company who could not tell at first whether your people derived good or evil from the use of the things which the White Men brought to your country.

In those days also White Men knew not of the things which are likely to happen when a people such as yourselves suddenly begins to use the things which White Men *gradually* learned to use over a great period of time.

Take heed to what is written here, all you men and women of the North. Your people have not derived good from the use which you have made of the White Men's things. The things which have been brought to you are good things in themselves, but you have misused some of these things, so that to-day you are a feebler people than in the old days when your fathers did not know the White Men. Your sons are less hardy, your wives bring forth fewer children. There is sickness among some of you.

Here you shall learn how you have brought this weakness about.

If you allow a young child to play with a loaded rifle,

\* Large Eskimo rowing-boat usually manned by women.



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ilinganingit ilusiksangillo assiangelertipait. Pitiksit kargjungillo atâtagilauktapse atortangit iperarsimavase, kukkiutunik atungârluse; kajat umiallo atâtapse atusôngolauktangit ilapse ilangita unuktut iperarsimavait umianik kejuinarnik erkavilingnik atungârlutik; puijevinek nukkesautsiangojok tuktuvinerlo inôsipse nakoksijutigijangit ilapse ilangita iperarsimavait kablunât senaugangat atungârlugo.

Ingergajok kemuksikut allakkarkârupsiuk kaningito mit sikkome okatsiarungnangilase tagvainak namut torârmangât, kanilivaliangmangât kaningilivaliangmangâllônêt.

Companit inukotingit Governmentiblo pijingit taimailingaluatsialaukput sivorlermik, okatsiarungnalaungilat tagvainak niuviaksat kablunât âtangit nunapsingnut inuit idluarkutiksanginut ilingâlârmangâta idluikutiksanginulônêt.

Taimagletauk kablunât ilisimalaungilat taipsomane sumik maliktokalârmangât inuit, sivorlipsetut sungiusimangitigijut, atuliakilermatta kablunâktanik sunatuinarnik, kablunât akunit atorsimagaloartanginik, *sukaitomigle* ilinialauksimakârdlutik kanok atutsiarlugit.

Tamakkoa aglaksimajut naipertutsiarsigik, ilipse ilûnase angutaujose arnaujoselo tachamiôjose. Kablunât pingita ilangita atoriangit idluarkutigisimangilase. Kablunât âtangit ilipsingnut idluaraloarput ingmingne, ilangille atornerluksimavase, taimaimallo uvlome sangêner-sauvose taipsomanenit atâtapse kablunât kaujimakârna-ginit. Ernise mainersauvut, arnaselo kitornginginersauvut. Kanimasekarpullo ilapse ilangit.

Ovane iliniartuksauvose kanok sangênek tamanna tikiutisimangmangât ilipsingnut.

Sorusek pingoarutekarkogupsiuk kukkiutemik iluler-simajomik, sukutsiane kelulilârpâ, kaujimanane nangiar-

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sooner or later he pulls the trigger, not knowing that it is a dangerous thing to touch. If the rifle happens to be pointed towards him when he touches the trigger, then the child will probably kill himself. So also you have found some of the White Men's goods to be of great interest to you, but you have not used them in the manner in which the White Men have learned to use them. You have made these things dangerous to the welfare of your people by your misuse of them.

Look, people! The rifle enabled you to secure your food with greater *ease* than in the old days when your fathers hunted with their spears. This was a benefit; but you were not satisfied. You must kill with the rifle every living thing you saw. The deer you killed in hundreds with the rifle when it was only necessary to kill a few. The seals you killed in hundreds with the rifle, and most of them were of no benefit to you, because they sank beneath the water before you could reach them, where in the old days you caught them securely in your nets or speared them at their holes in the ice. Now, in many places, the deer are few; you have not enough deer-skin clothes for the winter; you rarely taste the good deer meat. The seals too are not so numerous and have been frightened away by the noise of rifles. *Thus you have made the rifle into a curse.* Had you used it sparingly and with wisdom, it would have been a blessing.

The wooden boats with engines have also brought you *ease*,—for in the old days you travelled over the water with the labour of paddles and oars. But to-day, you sit in your boats at *ease* while the engine carries you along. You were accustomed to hard labour and to effort in the old days, which made your bodies stronger and harder, but to-day many of your young men prefer to sit at *ease* than to work hard. They are becoming a softer people. Thus

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narninganik. Kukkiut torârvat tâpsomunga kelulertilugo tâpsomunga, sorusek tokoniarpalukpok nangminerminik. Taimaglo ilipse kablunât pingita ilangit kuviagigaloarpase, ilisimatsialungilasele kanok atutsiarlugit sorlo kablunât ilisimangmatta atorlugit. Taimaimallo kablunâktat tâpkoa nangiarnautingortisimavase inôkatipsingnut atornerlungnipsingnut tâpkoninga.

Ококсе, inôjose! Kukkiutiub sappingitilaukpâse nerkiksarsiluse *siornioriakanginersakut* atâtagilauktapse piuserilauktanginit uvlune nutaungitune omajoksiolaungmatta kalugiamut. Tamanna idluarkutaugaloarpok. Tamannale nâmagilaungilase. Kukkiusijarapse tokotsisôngovose omajunik tamainik takojapsingnik. Tuktunik hunderteokattartunik tokotsilaukpose kukkiutum, ikitunik kissiane tokotsijuksautiluse atoriakartapsingnik. Puijenik hunderteokattartunik tokotsilaukpose kukkiutum, unurningille piloriutigilaungilase kivilaungmatta piulikerlungnarkârtinase tâpkoninga. Uvlune nutaungitune nulluanut pikattalaukpase, aglokullônêt kappilugit. Mâna, nunat ilangine sutajartune tuktukatsiarungnaipok; annorâkatsiarungnaipose tuktujanik okioksiutinik; tuktuvinektokattarungnaipose. Puijit ama ikinersauvut sivornganemit, kukkiutit pervalungninginut nûtitaavut. *Taimaglo kukkiut piungilutangortisimavase*. Silatovlusele nâmatuinartomiglo atorajarupsiuk idluarkutaunajarpok.

Umiat erkavilit ama *siornioriakarungnairutigivase*, uvlune nutaungitune ingerarsôngolaurapse imakut eputsainarluse kissiane. Uvlomele iksivatuinarpose umiapsingne *siorniorungnailuse* umiat ingerartitautilugit erkavinginut. Suliaksanik okumaitunik sungiusimalaukpose uvlune nutaungitune, tamattomalo timise sangijôtilaukpait nukkekatsiartilaitalo. Uvlomele inôsuktose suliaksanik okumaitunik kuviasutekarungnaiput *siornioriak* kuviagijungnailugo. Taimaimallo akilivaliaavut. Taimaimallo

## THE CHANGE TO THE INNUIT

also the *ease* which the wooden boats with engines have brought you, while in some way of benefit to you, is becoming a curse to your people.

White Man's flour and the other foods which you can trade in the store were harmless when the deer and the seals were still plentiful and provided you with the strengthening meat which is necessary to your lives. But many of you have found it *easier* to buy flour than to hunt the deer and the seals which you have frightened away and diminished by the *misuse* of your rifles. The flour lacks the strength-giving qualities of the blood and the meat; therefore to some of you the flour has also become a curse; for you have grown weak by its over-use.

Do not hide from yourselves that *Ease* has proved a dangerous thing to your people who for countless years have toiled day and night to maintain your encampments and your families from cold and starvation.

In the history of the World, many nations which were once strong and healthy have dwindled to nothing. Why have these nations dwindled? Because of the *ease* which came to them from their prosperity.

The snow does not last for long when the season changes under the warmth of the sun, neither will your people last for long under the changed condition of your lives, unless you learn to use properly the things of the White Man.

Even as a doe protects her kid from the attack of wolves and guides it to safety, so will the Company and the Men of God protect you against this great danger and guide your people to renewed health and vigour. But the doe cannot drag its kid: the kid must follow in the footsteps of its mother. So must your people be willing to follow guidance.

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*siornioriakanginek* umiat erkavilit kaitangat ilipsingnut idluarkutaugaloartilugo ilangane piungilutangolerpok ilangane ilapse ilanginut.

Senaugak nerkiksallo kablunâktat tâpsoma assingit pisiarikattartase niuvervingnit idluilaungimarikput tuktut puijillo amigangimariktilugit nerrikattartiluselo tâpkoa nerkinginik nukkesauteojunik inôsipse pijariakartanginik. Senaugaksilutigle niuvervingnit okinersauvok ilapse ilanginut tuktusiornermit puijesiornermillo, tâpkoa ikitlititaitilugit kemâtitaitilugillo koaksartitaitavlutik *kukkiutipse atonerlungninginut*. Senaugak nukkesautiksaulungilak nerkêjatut auktullo; taimaimallo senaugak ilapse ilangita piungilutarimarikpât; atuluarlugo sangêlisautigivât.

Miksekârnek angiariniasiuk ilipsingnit *siornioriakanginek* idluarkutautsiarlaungimat inôkatigêksoangonipsingnut, jârit unuktoksuit nâvlugit siornioriakatsainarlauktunut uvlok unnuarlo nâvluigo igluse aipaselo kitorngaselo saputijaukovlugit keujanermit perlernermillo.

Silaksub unipkautauningane inôkatigêksuit—sivornngane sangijôtsialauktut kanoengitsiartullo—nunguvaliasimavut amiakokarungnailutiglo. Suna pivluigo inôkatigêksuit tâpkoa nunguvalialaukât? *Siornioriakarungnainek* akluisimakârdlutik pitjutaulaukrok.

Operngangovaliangmat sekinerub onarsivalianinga maliklugo aput akunêsôngojungnairok; taimaglo ilipse inôsipse sokoserpalianinga maliklugo akunênialunginivose iliniatsialungikupse kanok kablunât pingit nâmatsiartomik atorlugit.

Sorlo tuktub arnaub nochane saputinasuarmago amar-kunit opaktortunit taimak Companit ajokertuijullo saputinasuarniarivâse nangiarnartomit angijomit mattomangat, tessiorasuarluselo atsuilinermit nukkekarnermullo nutâmut. Tuktuble nochane uniarungnangilâ, nocharle maliktuksauvok, anânane tupjarlugo. Taimailijuksaugivose.

## CHAPTER VII

### HEALTH



IN the last chapter you saw the causes which have begun to affect the health of your people. You saw how the conditions of your life have been changed by the presence of White Men among you, and by your misuse of the new things which they brought to your country.

It is, therefore, necessary that you should learn the secrets of Health that you may restore to your children the strength and hardihood of your ancestors.

When the hunter goes out in the fall to his trapping grounds, he takes with him an outfit of necessary things so that he can trap successfully. He takes food for himself and his family and his dogs: he takes traps: he takes oil for his lamp: he takes snow-knives: he takes winter clothing: he takes cartridges for his rifle. If a hunter goes out without this outfit, he cannot trap successfully.

Likewise Health is the outfit of Life; for in your country a man cannot live successfully and preserve the

## CHAPTER VII

### ATSUILINEK



CHAPTER sixeme takotitaulaukpose kanok inuit timingita atsuilingat asseror-tauvaliangmangât. Takotitaulaukpose kanok inuit inôsingita piusingit sokoser-paliangmangâta kablunât tikiningat akunapsingnut maliklugo, inuit atutsialungimatta kablunât kaitangita ilanginik.

Taimaimat mâna atsuilinerub piusingit nelonajartau-ningalo iliniaraksarivase, ilipse kitorngaselo nukketârner-saukovluse ajornangipat, sorlo sivorlise nukkekalaungmatta.

Atsuilinek ilingavok inungmut sorlo sakko ilingangmat omajoksiortomut.

Mikkigitjeriartortok aularmat mikkigiakarniarvingminut okiarne, neksarsôngovok ilûnainik atoriakarniartaminik, sulijomik pinasuarungnarokovlugo. Neksarpok nangminime ilamelo nerkiksanginik; mikkigiagipok; kollime orksuksanganik neksarivok; saviksoarmik neksarpok; annorâgipok okioksiutinik; kukkiutimelo sakuksanganik neksarivok. Omajoksiortok kemailerpat taimaitunik sapermarikpok omajoksiorlune sulijomik.

Taimaluatsiak atsuilinek ilingavok inôsipsingnut. Nelonalungimat, atsuililungitok nunapsingne, piusinglo atsuilinermut ilingajunik atulungitok, nukkingêrutivaliarniarmat, saperniarporlo namaktomik omajoksiorlune.

Mâna tajjomavakka piusit atsuilinermut ilingajut,

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strength of his own body and keep sickness from his wife and children unless his outfit includes

Wholesome food,  
Marriage with a healthy and suitable partner,  
The exercise of the body with hard work,  
Proper clothing for each season of the year,  
Proper housing for each season of the year,  
Prevention and cure of illness.

Health of the body is the gift of God. It is the most precious possession of every man and woman.

What do you do with your other precious possessions? You take good care of them so that they remain of service to you. You keep your knives well sharpened. You alter the sights of your rifle until they suit your eye exactly. You keep your cartridges from the wet because you know that the powder will not fire if it is damp. You take great care in the building of your houses so that they protect you from the cold of the wind and the blizzard. What great care also your wives take in the sewing of skin boots so that no water comes through and wets the feet! In all these possessions which can be replaced when they are worn out, your people take great care and trouble.

How much greater care should you take with the possession of health which cannot be replaced!

Health enables the husband to beget strong children. Health gives to the wife the fertility to produce strong children. Health turns strong children into hardy hunters. Health enables the hunter to provide food for his wife and children and for the old people. Health is indeed the



## ATSUILINEK

atoraksaungmatta ilipsingnut kitorngapsingnullo. Imai-  
put:

Nerkiksak piojok.

Katititauvlune nuliarêngnermut aipamut kanoeto-  
kangitomut.

Suliaksak nukkenik pitsartutitsijok.

Annorât sillakimut sillarnilungmullônêt ilingajut  
neliuningine.

Iglullo tuppillo nâmaktut.

Kanimagêkutipit kanimaserublo âniasiutiksanga.

Timib kanoengitsiarninga tunergusiangovok Gûdemit;  
akkitudlarlunelo pigijaksauvok ilûnainut angutinut arna-  
nullo.

Assinginik akkitudlartunik perkutekarupse kanok ator-  
kisê tâpkoningâ? Taimaitut ivlerivase pairitsiarlugillo,  
atoraksaukovlugit ilipsingnut. Kamatsiarpose savise kê-  
nakatsiarkovlugit. Kukkiutipse torautingit âkiksorpase,  
ijipsingnut nâmatsiarkovlugit. Kukkiutipse sakkungit  
kausertailtipase kaujimagapse argjat sipkernalungimatta  
kausertilugit. Taimaktauk udjertorpose iglupsingnik,  
iglolorasuarluselo piojunik, itjemillo akkunaksoarmillo  
saputijaukovluse. Arnaselo kamatsiarsuarsôngovut kam-  
miortilugit, kammit imagukonagit ittigaselo kauserkonagit.  
Taimaitut nungusaraitut assetârungnartulle ivlerivase  
pairitsiarlugillo. Anginersaungijaidlartomigle timib kano-  
etokartailitigianga issumagijaksauvok, time kanoetokarpat  
âkiktausaraijungnakattangimat!

Atsuilinerub angut sappingitipâ kitorngatârlune sangi-  
jôtsiartunik aiparêngnerme. Atsuilinerub arnak sappi-  
ngitipâ singaivlune kitorngilunelo sangijôtsiartunik. At-  
suilinerub sorutsit sangijut aglivaliatipait omajoksior-  
teotilugillo nukkelingnik. Atsuilinerub omajoksiorte  
sappingitipâ nerkiksarsiutsiarlune aipame kitorngamelo

## HEALTH

maker of happiness and prosperity, and bad health begets misery and poverty among you.

Therefore you must take the utmost care of Health, remembering that a body without Health is as useless as a rifle without cartridges. At the same time do not forget that while you can trade cartridges from the Company, you cannot trade Health, which is the gift of God.

Look around the tents of the encampment. Ask yourself *why* this hunter is so weak with the cough, *why* that hunter is in such pain and spits blood, *why* this woman is barren of children, *why* that woman has the pain in her chest. Ask yourself *why* three children died in the encampment this spring, *why* two mothers who were pregnant had a miscarriage with their babies.

The answer is plain—You neglect the health of yourselves and of your children. You neglect the care of your bodies so that illness takes hold of them. You neglect the illness so that the sufferer often dies.

Under the rocks and earth which keep the bodies of the dead safe from the wild animals, many men and women and children lie buried who would be alive and thriving to-day had they learned to follow out the Laws of Health.

When the Company was first formed in the island of Britain 260 years ago, there were not many people in our encampments. Where there was one family in those days, there are thirty families to-day in spite of many wars

## ATSUILINEK

inukoartullo piksanginik. Atsuilinek ilâ kaitsivok kuviasungnermiglo piloringnermiglo, atsuilinginerle maliktokakattarpok kapiasungnermiglo ajoksarnermiglo akunapsingne.

Taimaimat timipse atsuiliningat pairijaksarivase ivlerilugolo ajugaringitapsingnik, erkaumavluse time atsuililungitok ilingangmat kukkiutitut sakkokangitotut. Pui-gorniaraseletauk sakkosijungnaraloartiluse Companinit pisiniarungnalunginapse timib atsuilininganik tâpkonangat; tamanna Gûdib tunergutigivâ.

Tuppit pinasuarvingmêtut kemergotsiarsigik. Apert-soritse nangminipsingnik *sunâ pivlugo* inuk una taimak sangêtigimangât koertutsainarlune, *sunâ pivlugo* imna taimak âniatigimangât oriarkattarlune aungmik, *sunâ pivlugo* arnak taimna kitorngisuimangât, *sunâ pivlugo* arnak una sagvilerimangât âniadlarlune. Apertsoritse nangminipsingnik *sunâ pivlugo* sorutsit pingasut ipkoa inôjungnailaungmangâta operngasâme, *sunalo pivlugo* arnâk magguk singaisimalauktûk alliptolaungmangâng-nik.

Apertsutit tamakkoa kigusingit nelonalungilat ilâ; imaiput: Udjertulunginapse ilipse kitorngapselo timingita atsuilininginik. Timipse pairigiangat erkagilungilase, taimaimallo kanimaserub opaktorpait. Kanimasek erkagitsialungilase, taimaimallo kanimajut tokokattarput.

Nunab iluane, ibjub ujaraillo, saputsijut tokungajut timivininginik omajunit nujoartunik, atâne iluvertauvut angutit arnallo sorutsillo unuktut inônajalauktut kanoe-ngitsiarlutik uvlome sulle malitsialaurunik atsuilinerub maligaksaukojanganik.

Companit pigiartainarningane kikertaksoarme Eng-landeme jârit 260 mattoma sivorngane, inukalualaungilak iglugasaksoaptingne. Taipsomane atausênarnik kitorng-arêktotalit mâna kitorngarêktotakarput 30nik, taimangat

## HEALTH

in which a great number of our strongest men were killed.

Our people have greatly increased both in number and in prosperity, because they have lived according to the Laws of Health.

The Laws of Health are as necessary to the welfare of a people as are the Laws of the King which protect the honest worker from the evildoer.

In every possible way the Company will encourage you to live according to the Laws of Health, so that your people regain the strength and vigour of old time.

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unatarnersoakalauksimagaloartilugo sutaijartunik, angu-  
tiptalo sôngonerpaujngit unuktut tokotaumatilugit.

Englandib inungit aglivaliasimavut angijomik unurni-  
ngit akluningillo maliklugit, inônersaugamik atsuilinerub  
maligaksaukojangit maliklugit.

Atsuilinerub maligaksaukojangit pijariakinersaulungi-  
marikput inôkatigêksuit idluarkutiksanginut, atanerub  
maligaksaukojanginit saputsijunit idluartomik suliakar-  
tomik inungnit idluitulijunit.

Ajugaringitamingnik Companit kajungersaromadlar-  
pâse inôtsiarkovluse atsuilinerub maligaksaukojangit  
maliklugit, inuit tigusilermikovlugit nukkemik omarit-  
siarnermiglo sorlo sivorlise pikalaungmattatut.

## CHAPTER VIII

### THE POWER OF FOOD IN THE BODY

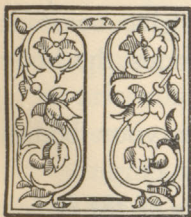


THE body is like the engine of a motor boat. You feed the engine with gasoline from the tank. The gasoline is changed into gas and provides the power with which all the parts of the engine are forced to move. After the gas has lost its power, it is forced out of the engine through the exhaust pipe. If you cease to feed the engine with gasoline, it stops. If you feed the engine with impure gasoline, it runs badly and causes damage to the engine. If you feed the engine with too much gasoline, it chokes: if you feed it with too little gasoline, it runs weakly. If the weather is cold, it is difficult to keep the engine warm. If the weather is hot, it is difficult to keep the engine cool. If the spark fails, no amount of exertion will bring life to the engine. If you want the engine to work regularly day-in day-out, you must give constant care to it.

You feed the body with meat. When the meat reaches the stomach, it is changed into blood and provides the power with which all the limbs of the body are kept active. After the goodness of the food has been absorbed by the blood, the waste leaves the body. If you cease to feed the body, it starves. If you feed the body with impure food, it causes sickness and damages the health of the

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### NERKIUB PITSARTUNINGA TIMEME



NUB timingata umiab môталиub erkavingit adsigivait. Umiab erkavingit nerritipase sorlo orksunik orksukautemit. Orksuk ablatsangortitauvok pujormut takuksaungitomut ubvalo anernermut, (kâktaungmat ubvalo sipkertitaungmat koaksarnartub ikomanganut), tâpsomalo pitsartuninganut, ubvalo kârninganut, erkavit ingergartitauvut. Anernek tâmna pitsartuerutingmat anititauvok erkavit iluanit suvlokt. Erkavit orksuerutikpat nokkarok. Erkavit orksukarpat piungitomik, imermiglonêt ilalingmik, ingergatsialungilak, erkavillo sujuktauvok. Erkavit angiluartomik orksukarpat ippivok; mikiluartomigle orksukarpat, sangêvlune kissiane ingergarok. Silla keujanarpat, erkavit onarti-gianga okilungilak; sillalo onaluarpat erkavit nerromiktigianga okilunginivok. Koaksarnartokangipat erkavit tokungavok, angijoâlungmiglo sulivigigaloarungne omati-nialungilat. Erkavit ingergatsiarkogungne kamagitsiat-sainariakarpat kaut tamât.

Time ama nerritipat nerkemik. Nerke akearomut pilune ablatsangortitauvok aungmut, tâpsomalo pitsartuninganut timib avatingit ilûnatik aulajartitauvut. Nerkiub pitsartuninga ilaliortaungmat aungmut, amiakunga annauvlune anititauvok timemit. Time nerritailitigungne perlerpok. Time nerritigungne nerkemik piungitomik kanimalerpok, timelo atsuilijungnaipok. Time angiluar-

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body. If you feed the body with too much food, the stomach rejects the food. If you feed the body with too little food, the limbs become weak in their movement. If the weather is cold, it is difficult to maintain the warmth of the body with food. If the weather is hot, it is difficult to feed the body in such a way that the blood remains cool. If the heart fails, the spark of life is gone and nothing will restore life to the body. If you want the body to work regularly day-in day-out, you must give constant care—particularly to the food which provides the body with the blood of life.

In two ways you allow food to harm your bodies seriously.

*Here follows counsel concerning the function of the bowels and the need of regular habits in order to maintain a healthy system.*

In this other way you also allow food to harm your bodies seriously. Many of you are feeding your bodies with weak food which does not strengthen your blood. Many of you eat too much white flour and white biscuit. These things being pleasant to eat satisfy the hunger of the stomach, but they do not help to support your bodies with rich blood.

If you were to feed your dogs on white biscuits and bannocks, you would find that, while the dogs appeared to be well filled at first, they would soon grow weak on a komatik trip and would die of exhaustion before many sleeps.



## NERKIUB PITSARTUNINGA TIMEME

tomik nerritigunge merriarpok nerrijaminik; mikiluar-tomigle nerritigunge sangêlivok, avatingillo aulajatsiarungnalungilat. Itjelidlarpat timib onartigianga nerkemut okilungilak, sillale onaluarpat timib nerritigianga nâmatuinaratomik auk onaluarkonago okilunginivok. Omate tiglerungnaikpat time tokungalerpok, omartigiangalo ajornarpok. Time sulitsiatsainarkogunge kamagitsiat-sainariakarpak kaut tamât, piluatomiglo nerke—auksalitsijok omanartomik timemik—kamagitsiarlugo.

Maggungnik nerke sujuitipase timipsingnik.

Sivurtermik, nerkiub amiakoa atornangitok anititsainalungilase timemit kaut tamât. Amiakoa tàmna piungitok timipsingnêkopase, tâpsomalo ause sujupâ. Kablunât kitorngangit nunane tamaine ajokertortauvut sorusioner-mingnit annak anititaujuksaungmat timemingnit uvlâksiu-tetorêrtuaramik kaut tamât. Taimaidlutiglo timingit okitôvlutik omaridlarput, aungillo piovok. Ilusek taman-na atutsainartuksauvok kaut tamât inôsek nâvlugo, tattui-nek ubvalo annaktailinek amângongmat kanimasernut sangênernullu unuktunut, timiblo avatingit ilûnatik, piluatomigle kitornginermut ilingajut, omaludlartitauvut. Taimaimat ilipse ilûnase atunit iluserijaksarivase kaut tamât uvlâksiutetorêrtuarupse annagiartortuksauvluse; kitorngaselo taimak ajokertoraksarivase.

Amalo aipanganik nerke sujuitipase timipsingnik.

Ilapse ilangita unuktut timise nerritipase nerkemik aupse nukkesautigilungitanganik, nerriluarapase senaugar-mik kakkôjaniglo. Tamakkoa mamagigaloarpase, nâmak-sititsivullo akearob kângninganik, nâmaktomigle pitsar-tutitsilungilat timipsingnik aungmut pijomut.

Kingmise nerriparupsigik kakkôjaniglo senaugar-miglo malugosusaraidlarpose kingmit akeartorkôraloarti-lugit nerrijarêrtuaramik, mânakullukut merngortudlarniar-matta, ajulerniarmattalo uvlak unuktôngitut nâkârtinagit.

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It is the same thing with human beings; if their food consists mostly of white flour and bannocks, they appear to be in fair health until they have to make some effort with their bodies. Then they find that their bodies are not strong.

In the years when the foxes cannot find sufficient mice to eat, they grow weak and die. The foxes usually do not die of starvation, but of a disease which attacks them when their bodies are weak.

Again, it is the same thing with human beings; very few people die of starvation, but their bodies grow weak from lack of proper food; then when they are in a condition of weakness, disease attacks them, and they have not the strength to free themselves of it.

In this way your men, women and children contract the disease of the lungs, which filches their health and wastes their limbs. From this disease many of your people die, particularly those people who feed too much on bannock and biscuit.

The feeding of the body on the wrong food is also one of the causes why Innuít women produce so few children. The bodies both of the husband and wife must be well nourished for the production of children. Where a well nourished pair can produce a family of four healthy children, to a poorly nourished pair no children may be born, or only children of weak health.

Again, it is necessary for a mother to be well nourished to provide rich milk for her baby. If the mother is poorly nourished, her milk is poor, and her baby is likely to die, unless another woman who has richer milk nurtures the baby.

## NERKIUB PITSARTUNINGA TIMEME

Inuit taimailingaluatsiarivut; senaugarmiglo каккôjaniglo nerketuakarunik aipiujakatsialugatik, kanoekôrlungilat aksororiakarkârtinagit. Aksororiakaramiglo malugosudlarput timitik nukkekatsialungimatta.

Jârit ilangine nunivakkakatsialungitune terrianiat sangêlikattarput tokovlutiglo. Terrianialle tokokattarsôngolungilat perlernermut, sâlauvulle kanimasermut opaktortimingnut timitik sangêtilugit.

Amalo, inuit taimailingaluatsiarivut; tokojut perlernermut unuktôngimarikput, timingille sangêlivut nerkekanginamik nâmatsiartomik; sangêldartilugillo kanimaserub opaktorpait, nukkekalungilallo kanimasek iperarlugo.

Taimailingatilugillo angutipse, arnapselo, kitorngap-selo ilangit puvalerivut, kanimaserublo tamattoma arktarpait atsuilinerмик, avatingillo nukkingêrutilugit. Kanimasermut tamattomunga ilapse ilangit sutajartut tokovut, piluatomik senaugarmik каккôjaniglo nerketuakartut.

Timib nerritigianga nerkemik tâmnautsiangitomik pitjutaukattarivok arnase ikkitôtuinartunik kitorngilerмatta. Aiparêk kitorngakaromajuk amigangitunik sangijôt-siartuniglo timekartuksauvuk tamarmik atsuilitsiartungnik uvinekatsiartungniglo. Aiparêk atsuilitsiartuk nukkekatsiartuglo sakkênarpuk kitornganik sittamanik, aiparêk sangêtuk uvinekatsialungituglo sappertilugik kitorngatârlutik, kitorngakatuinarlutiglônêt sukkôjunik.

Amalo, anânak patangaitautsiartuksauvok patangajuksauluganelo amâmakatsiaromagune piojomik amigangitomiglo nutaraminut. Anânak patangajok uvinekat-sialungitorlo amâmakarniarpok piotsiangimariktomik kisisiane, nutarangalo ajulerlune inôjungnaituinariakarniar-pok amâmakartitaungikune anâname assianut pitsartunersamik amâmakartomut.

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Many Innuït mothers feed their children at the breast for too long a period. The mothers of white children only feed their babies thus for about nine months or for a year at the most. The conditions of life are more difficult in your country for babies, but a baby should be weaned after eighteen months at the most. Also it is harmful for a mother to nurture one child while there is another baby in her bosom.

From these examples you will see that there is nothing more important to the health of your children and of yourselves than to nourish the body with food which brings strength to the blood.

In some parts of the world where there is great warmth from the sun, the people eat very little meat because it provides the body with too much heat. But in your country where there is great cold in the winter and where the sun gives little warmth in the summer, the body can only be sustained in health by plenty of rich meat.

The best food of all is fresh seal meat. The meat, the blood and the liver of the seal give strength to the body. This strength protects the body against illness, and builds up a weak body with new life.

So valuable to the life of the body is the liver of the seal that in other parts of the world seal livers are collected for the use of doctors, who give the livers for food to sick and feeble people.

The seal is the most precious food for your people. Eat the meat while it is fresh. Eat it raw; or if you prefer to cook it, do not cook it too long. Otherwise the goodness will escape from the meat. If any member of your family is ill or weak, give him the fresh seal liver and a soup made from the seal blood. That will strengthen him.

The fresh meat of all the creatures in the North is good

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Arnapse ilangita sutajjartut nutaratik sivituluartomik amâmaktipait. Kablunât arnangita nutaratik amâmasôn-gotipait takkinik 9nik, jârelo iluitok nâvlugo sivituner-pauvok. Nunapsingnele inôgiak okumainersauvok nutaranut, anânable nutarane amâmaktitaksarilungilâ sivitunersamik takkinik 18nit. Sujungnarpok arnamut amâmaktitsigune nutaramik singaimatilugo assianik.

Okautigijaujunit makkonangat takoniarpose pijariakor-tonersaujokangimat ilipselo kitorngapselo kanoengitsiar-nipsingnut timib nerrititautsiarninganit nerkemik pitsartutitsijomik aungmik.

Silaksub nunangita ilangine kiakadlartune, inuit keta-kullutuinarmik kissiane nerkejactorsôngovut, nerkejab time onaluartingmago. Nunapsingnele itjelidlartome okiorme, kiakarpâdlalungitomelo aujarme, time atsuilit-siarungnarpok kissiane nerkejactorupse pitsartujomik amigangitomik.

Puijevinerlo nutâk pionerpauvok nerkiksanit tamainit. Puijib nerkinga aungalo tingungalo pitsartutitsivut time-mik nukkekatsiartilugolo. Nukke tâmanna saputsivok timemik kanimasemit, timelo sangêtok pititsivigivâ inôtsemik nutâmik.

Silaksub nunangita ilangine puijib tingunga taimak atornartiginasugijauvok timib inôsinganut âniasior-tit tinguit katersortaukongmagit nerkiksautilugillo kani-majunut sukkôjunullo.

Puijevinek nerkiksauvok pionerpâk ilipsingnut. Ner-risiuk nutângotilugo. Mikkigauvlune nerrisiuk; ôsima-tilugolônêt nerringâromagupsiuk sivituluartomik kalla-niarane, angiluartomik kallakpat nerke pitsartuerutivok. Ilapse ilangat kanimalerpat sangêlerpallônêt tingutortisiuk nutâmik, allupsârtisiuglônêt puijib aunganit senamajomik. Tamattoma pitsartutiniarpâ.

Omajut ilûnatik tachamêtut nerkingat nerkiksatsian-

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to eat and provides the body with strength; but the meat of the creatures which live in the sea is particularly good—bear meat, whale meat, seal meat and walrus meat. They fortify the body against the cold and against sickness. The muktuk of the white whale is also good for the body in other ways. Deer meat is good also, but there is greater strength in the tallow of the deer than in the meat itself.

It is a good thing to extract the marrow from the bones of these creatures, for marrow adds strength to the blood and helps to build the bones of the body.

Those of you who live on the coast of Labrador should eat the fresh livers of codfish; for there is great benefit in this food. The doctors always give the oil of cod livers to those who have bad lungs and to those whose bodies are wasting away with disease. Cod liver is a very precious food for children and for all people who are weak.

The salmon and the trout and the birds provide good food in the summer, and in the spring birds' eggs give health. Seal oil and whale oil are nourishing at all times of the year, but the oil lacks certain good things which fresh meat and blood possess.

There is most illness amongst you during the spring and the fall of the year. For in the spring the sun often melts your snow-house, before it is warm enough and dry enough to live comfortably in your tents: in the fall of the year it is often too cold to live comfortably in your tents, yet there is not sufficient snow for the building of an igloo. At these periods of the year your bodies are exposed to most hardship, and are more likely to be attacked by illness than at other times of the year. Therefore in the spring and fall you should take great care to strengthen your bodies with good food.

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Kavisilit ekaluillo tingmiallo nerkiksatsiangogivut aujarme, operngâmelo tingmiat manningit ikajutsiarivut. Puijib orksunga kelalugaublo orksunga nakoksinatsainarpuk, orksulle pitakangilat mikkigab aublo pitangita ilanginik.

Kanimasekarnerpausôngovok akunapsingne operngasâmelo okiaksâmelo. Operngasâme sekinerub iglovigase apullo iglupse avatâne auksitipâ onatsiarkârtinago paninatsiarkârtinagolo aulârungnarkârtinaselo inôtsiarniarluse tuppine; okiaksâmelo keujanaluarpok inôtsiariamut tuppine, aputekatsialungilarle sulle iglovigaliorungnarkovluse. Neliutune makkonane timese siorniornersaujariakarpuk pijausarainersausôngovullo kanimasermut jârib neliuningita makkoa assinginit. Taimaimat kamatsiarnersaujuksauvose operngasâmelo okiaksâmelo timise nakoksjautsiarkovlugit nerkiksamut piojomut.

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Your people do not always care whether your meat is fresh or whether it is putrid. You should know that rotten food of any kind is not so good for the body as fresh food, and may prove harmful. For this reason White Men will never eat rotten meat or rotten fish, nor will they allow their children to eat food in this condition.

In the winter the cold preserves everything from turning putrid; but flesh or fish caught in the spring or summer and not eaten while it is fresh should be preserved in a healthy manner, so that it retains its goodness when it is eaten.

Eggs are best preserved by placing them in a hole in the ground and by covering them with earth and stones. To preserve fish they should be split and gutted, and placed in the sun and wind until they are hard and dry. To preserve meat, cut it into thin strips and dry it in the sun and in the wind in a place which is out of the reach of your dogs. Meat or fish preserved in this way is a good substitute for fresh meat and is far more wholesome for the body than rotten meat.

The Company will provide you with different baking powder for making bannocks. For you do serious harm to your stomachs by using too much baking powder in your flour. Where a White Man uses a single measure of baking powder, many of you are accustomed to use as much as four measures.

Of the other foods which you can obtain from the Company, molasses is excellent; for it helps to strengthen the body. Lard also strengthens the body, being similar to the tallow which you obtain from deer. Both molasses and lard help to provide the body with heat.

When a hunter is tired after a hard day's work, tea revives him but it does not help to build up new strength

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Ilapse ilangit erkasulualungilat nerkejak nutângong-mangât igunaungmangâllônêt. Kaujijuksauvosele timib nerke igunak idluarkutigilungimago idluikutigijungnar-magole. Tamanna pivlugo kablunât igunaktoromalungilat nerkejamiglônêt mingeriavinermiglônêt, taimaitullo nerrijaukolungilait kitorngamingnut.

Okiorme nerke igunaktailititauvok itjemut, omajovinerle mingeriarlônêt operngâme aujarmelônêt pijaujok ingergainarlo nerrijaungitok tagvainak kamagijaujuksauvok piulijaukovlugo sujukârtinago, pitsartuningalo assio-konago.

Tingmiat manningit piulimajaujungnarput sujuktailititauvlutik ilijaugunik itersamut nuname, uliktauvlutik ibjomut ujarkanullo. Mingeriat piulijaujungnarput tijalugit erkavêjarlugit panerlugillo anoreme sekinnermelo keratakovlugit. Nerkejak avgortaujuksauvok panertauniarlune anoreme sekinnermelo, inniukavingmele, kingminut pijaujungnangitome. Nerke mingeriallônêt taimak panertaujok mikkigaktut ânanautigikasakpok idlualuarporlo time-mut nerkemit igunaujomit.

Companit ama pudjusaut senaugaujak atorpaktapse assia atuinarupâ niakojaliorutiginiartapsingnik. Akearose sujugapsigik pudjusaut angiluartok akulugo senaugarmut. Kablunât atortilugit pudjusaumik senaugaujarmik oktût tatelugo atausiardlugo, ilapse ilangita oktût tatelugo sittamairtorlugo atorkattarpât.

Nerkiksat tamakkoa assingit pisiarijungnartase Companinit akorngane, erngautaujak tajaujungnarpok. Erngautaujak piojôdlarpok, ikajormat timib nakoksijauninganut. Kallunek ama pitsartutitsivok timemik, tuktub tunnunga adsigikasakpâ. Erngautaujab kallunerublo tamarmik time kiaksalipâk.

Omajoksiorte okumaitomik suliakarsimavlune uvlok nâvlugo merngortorpok, angerarlunelo titorpok; tîblo

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in his body. It is a good thing to drink plenty of water or soup: for liquid things help the food to pass through the body more easily, in the same way that lubricating oil makes it easy for the pistons of an engine to move in the cylinder.

Milk is a food much used among White Men. It is the chief food which is given to children; for it helps to strengthen the blood, to make bone and to build the body. Your people are not accustomed to use milk, except when a baby is suckled by its mother. The Company provides powdered milk which you should mix with *clean* warm water for the daily use of your children, after the mother has ceased to suckle them. It is also good to provide pregnant mothers with a daily drink of milk. You should also feed with milk people who are sick: for it will greatly help to restore strength to their bodies.

While your people greatly love your families, and grieve much when sickness overtakes your children or your wife, yet in some ways you do serious wrong to your families. Certain foods are essential to restore health to a sick person. Yet you do not always exert yourselves to secure those foods; a hunter is often content to idle away his time while his wife is suffering from the disease which wastes away the body. If that woman is to be saved from death, she must be provided with the proper kind of food. Milk should be traded from the store. Seal meat must be secured, so that she may have the benefit of the seal liver and the tenderest parts of the meat. Therefore the hunter must work extra hard to secure the proper food. When these things are secured, it often happens that they are shared equally among every member of the family. That is wrong in the eyes of God. Those who are strong and well should give their share of the most strengthening foods to the sick and to the young children, so that they

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nakoksigaloarpâ, pititsilungilarle nukkemik nutâmik time-  
mut. Imetuinarмик alupsâmiglônêt imerlune piojôvok.  
Imekpallajut nerke sittornersautipât timekut, sorlo orksub  
môtab ilangit ingergatsiartingmagit.

Kablunât immuk atudlarpât nerkiksartilugo. Sorutsit  
nerkiksartiluarpât, immuk pitsartutitsingmat aungmik,  
sauniksaliorpok, pitsartutitsivorlo timemik. Ilipse sung-  
iusimalualungilase immuk atorlugo, kissiane nutarak  
amâmaktitaungmat anânaminut. Companit niuvervingit  
immukasôngovut panertomik senaugaujartomik akusima-  
juksaujomik imermut nerromiktomut *sannikangimarik-  
tomut*, tamannalo sorutsit kaut tamât imeraksarivât  
amâmagungnaininginit. Idluartuinarporlo anânat sing-  
aimajut immuktorpatta kaut tamât. Kanimajuttauk  
imertitaugunik immungmik nakutuinarpok. Immuk  
ikajutsiarniarmat timit sangêlijut nukketârianginik.

Angijomik nagligosudlalaraloartiluse kitorngapsingnik,  
kiksadlaraloartiluselo kitorngase aipaselo tikitautilugit  
kanimasermut, ilangane kanimajiase idluatsiartomik pi-  
niarvigilungilase. Kanimajut âkiktautsiarianginut nerkik-  
sat ilangit pijariakaluarput. Ilanganele ilungertulungilase  
nerkiksatsâpkoa pinasuaromavlugit, omajoksiortele erkea-  
suklune nâmaksituinarpok ajornarmârlune aipane kani-  
masekartilugo nukkingerutititsijomik timinganik. Ar-  
narle tâmna kellujaujuksaulerpat tokomit nâmatsiartomik  
nerkiksakartitaujuksauvok. Pisiniartuksauvose immung-  
mik niuvervingmit. Puijesiortuksauvose puijevinektor-  
ungnarkovlugo mamagijaminik tingutorungnarkovlugolo  
nakoksijutiginiartaminik. Taimaimat omajoksiorte angi-  
luartomik pinasuartuksauvok nerkiksak pionerpâk angu-  
jomavlugo. Angujokarpalle iglomiokatigêt ilûnatik adsi-  
gêktomik ilangiutjivut angujamik. Tamannale idlualu-  
ngilak Gûdib ijikita sângangne. Sôngojut kanoengitsiar-  
tullo nerkiksats nakoksinarnerpât tunijaksarivait sorutsinut

## POWER OF FOOD IN THE BODY

can be fed every day on the foods which will help to bring strength to them.

At the same time the Doctors who have worked among you say that in many cases of illness (particularly among children) you give the sick people too much food and that there would be a greater chance for them to recover quickly if during certain phases of their sickness they were given very little to eat. To feed sick people according to the right measure is indeed a difficult thing, and the wise father or mother will consult the White Man on this score.

Here is the food which you should give to young children from the time their mothers cease to suckle them until they are eight years old :—

Powdered Milk mixed with clean warm water.

Blood soup with bone marrow.

Fresh Seal Liver (or fresh Cod Liver).

The breasts of birds.

The tenderest parts of fresh meat.

Biscuit dipped in molasses or fresh seal oil or cod liver oil.

Fresh Eggs.

Fresh Fish.

It is good also to sprinkle the milk and the blood soup with small pieces of biscuit or to soak the biscuit in them.

People suffering from bad lungs or from any other form of the sickness which wastes away the limbs should be fed as follows :—

Raw Seal Liver.

Cod Liver Oil or fresh Seal Oil.

Fresh Seal Blood or Whale Blood.

Fresh Meat not cooked.

Fresh Eggs.

Powdered Milk mixed with warm water.

Molasses.

It is harmful to feed any one with food which is not clean; for dirt is likely to have in it the germs of disease which will infect the body.

## NERKIUB PITSARTUNINGA TIMEME

kanimajunullo, tâpkoa kaut tamât nerrijungnarkovlugit nerkiksanik nukkesautiginiartamingnik.

Taimaitillugo âniasioritit sulilauktut akunapsingne imâk isumakalaukput. Kanimajokartillugo (Sorutsit piluarlutik) nerke angiluarlune tunijausongovok kanimajunut, tapkoa âkisarainersaunajarmata kêtamik nerititavlutik. Nâmatsiartomik nerititsinermik kanimajunik ochilungimarikpok, atâtat anânallo taimailinganingine kablunâk takojartortuksavut tukisijomavlutik kanok isumakarnganik.

Tamadja nerkiksangit amâmagungnaininginit jârekar-ninginut 8nik:

Immuk panertok senaugaujartok akusimatilugo imermik nerromiktomik sannekangitomik.

Alupsâk aungmik punnermiglo ilalik.

Puijib tingunga nutâk, ogaublônêt tingunga nutâk.

Tingmiat sagvingit.

Nerkejak nutâk.

Kakkôjak missuksimajok erngautaujarmut orksumullônêt sivamullônêt.

Tingmiat manningit nutât.

Mingeriat nutât.

Alupsâk immuglo ilakarpat kakkôjanik serkalisimajunik idluamarikpok, kakkôjarlônêt kinitsiutilugo alupsâmut.

Inuit puvalerijut kanimaselillônêt nukkingrutititsijomik timib avatinginik nerrititajuksavut imaitunik:

Puijib tingunganik mikkigarmik.

Sivamik puijiblônêt orksunganik nutâmik.

Puijib kelalugaublônêt aunganik nutâmik.

Nerkejamik nutâmik kallasimangitomik.

Manninik nutânik.

Immungmik senaugaujarmik akusimajomik imermut nerromiktomut.

Erngautaujarmik.

Nerke sunaugaloartok salumatsiangitok nerrilugo ilimarnarok, ipek ilakarungnarmat kanimaserit omajokullunginik karngasutikullunginik kanoetokartitsijunik timemik.

## POWER OF FOOD IN THE BODY

Follow out these simple laws of feeding the body. Provide your wife and your children and those dependent upon you with as much fresh meat as possible, and show yourself to be both a good hunter and a father who is striving to restore to his children and to the Innuits the strength and the health of a thriving race.



## NERKIUB PITSARTUNINGA TIMEME

Maligaksat makkoa issumalingasuertut malilauksigik. Aipase kitorngaselo patangaititseriakartaselo patangaitit-siarasuarsigik ajungitapsingnik nerkejakartilugit nutâmik, nelonaijaritselo ilipsingnik omajoksiorteotsiarapse atâtaut-siarapselo pinasuarapselo kitorngase ilaselo nukkekarnersautitsomavlugit, inôkatigêksoangokovluse sukkôneka-ngitunik.



## CHAPTER IX

### THE TRAIL TOWARDS HEALTH



O every long journey there are different stages, even as there is a beginning and an end to every journey.

So on the trail towards Health, you will have passed the first stage when you have adopted in your family the rules of feeding your bodies with food which gives strength.

On the second stage of your journey you must learn the rules which govern a healthy marriage. For some marriages produce strong children, while other marriages produce weak children.

The Laws of the King sternly punish incest; for it is an abominable thing; but there are no laws, other than the Laws of Health, to deter marriage between relations.

In your smaller encampments where there are no more than fifteen families, nearly every family is connected by marriage with the other families, and therefore the young men marry the young women who come from the same stock.

For a healthy marriage it is best that a man should wed a woman of different stock: then the children of

## CHAPTER IX

### APKUTIKSAK ATSUILITSIARNERMUT TORARTOK



INGERGARNERSOARNE tamaine nokangagalâvekasôngovok atausiungitomik, sorlo ingergarnersuit ilûnatik pigiarvekarlutik sorairvekarmatta.

Taimaglo apkosinerme atsuilitsiarnermut torârtome, nokangavingoarlo sivorlerpâk kângertaurok ilaliorsimagupse kitorngarêngnipsingnut maligaksanik ajokertusekartunik kanok timise nakoksijaujuksaungmangâta nerkemut pitsartutitsijomut.

Nokangavingoarlo tâmna kângertaumangmat iliniaria-karpose maligaksanik aulatsijunik nularêngnermik kuvia-natsiartomik kanoengitsiartomiglo. Nularêt ilangit kitorngakasôngomatta sangijunik, nularêlle ilangit kitorngakasôngovut sangêtunik sukkôjunik.

Atanerub maligaksaukojangit inerteriklerput katangutigêt uvinekakatigêngninginik; tamanna makojungnarmat. Atsuilineruble maligaksangita assinginik maligaksakangilak inerteriklertunik ilagêt—tagva katangutigêt assingita—katititauninginik nularêngnermut.

Iglugasapsingne kitorngarêktotakanginersane 15nit, kitorngarêt ilûnakassatik ilagêngnekarput kitorngarêngnut assimingnut, taimailingatiluselo nullêtut aipatârsôngovut uigasungnik katangutearsugijamingnik, tâpsomingatsainak sivorlekalaunktunik.

Nularêngnerle kinguvâkartuksaulerpat kanoengitsiartunik sukkôlungituniglo, angut tigusijuksauvok arnamik

## THE TRAIL TOWARDS HEALTH

that marriage have in their bodies one strength from their father and another strength from their mother. When a man and his wife are of the same stock, then their children only have in their bodies a single strength, so that they are likely to be weaker than the children of parents who are of different blood.

It is the same thing with your dogs. When you are visiting another encampment, sometimes a bitch will be mated with a strange dog. Her litter will have the added strength of the strange dog. It happens also that when a stray wolf mingles with your dogs, he gives the strength of his strain to the bitch whom he chooses as his mate. Her litter makes a splendid team for the komatik.

Therefore, if you wish to have healthy children, you would be wise to seek a wife in some other encampment, if your own encampment is small.

Again, it often happens in the encampment that there are fewer young women than there are young men. And so some young men cannot find wives. Likewise in other encampments there are too few young men, and therefore some young women cannot find husbands.

For these people also it is wise to seek their marriage partners in other encampments. But some of your people are loath to leave the encampments of your families. Certainly it is a good thing for children to remain with their parents, but when a girl has grown to womanhood, it is only right that her family should allow a young man to take her as his wife to another encampment, if the family think that the young man will take good care of her.

Among White People it is always the custom for the husband to take his wife away from her encampment to

## APKUTIKSAK ATSUILITSIARNERMUT

aipariniartaminik ilagilungitame akornganit, sivorleka-lauktomik sivorlime assinginik; sorutsillo tagva nulia-rêngnermit tâpsomangat nukkekarniarput timimingne atâtamingnit pijomik amalo nukkekarniarput anânamingnit pijomik. Aiparêgle sivorlermit tâpsomangatsainak pigunik, kitorngangit atausênarmik sorlo nukkekarniarput, taimaimallo sangênersautuinariakarniarput sorutsinit angajokâkartunit tâpsomingatsainak aukangitunik pijunit.

Taimailingaluatsiarivok kingmipsingne. Niorgutiluse nunapse assianut kingmek arnak piaraksalitaavok kingmimut takorngartamut. Piarangit tagva nukkekarniarput nutâmik kingmimit takorngartamit. Ilangane kingmek malikatârtok piaraliksalitaavok amaromut, amarkublo tagva kingmiub piarangit ilangiutitipait nukkiminik. Piaraillo tâpkoa piodlarput kemukseriarmut.

Taimaimat kitorngakaromajut atsuililingnik silatutuinarpurput aipaksaksiorunik nunamik asianit, ilagingitamingnillo, nunakatitik ikitôtuinaukpatta.

Amalo, ilangane iglugasait ilangine uigasuit ikinersavut nullêtunit, taimaimallo nullêtut aipaksarsijungnangilat. Ilanganelo nullêtut ikinersavut uigasungnit, taimaimallo uigasuit uiksarsijungnangilat.

Taimaitut issumagilugit aipaksarsijokakattarpat iglugasapse assinginit idluartuinarpok.

Ilapsele ilangit kuviasutekalualungilat nûgiarmik ilagijamik nunanganit. Sorutsit nûngipatta angajokâmingnit idluartuinarpok, uigasugle tikiutisimakpat arnamarionermut, ubvalo jâringit nâmaksikpatta katititaujungnarkovlugo nuliarêngnermut, nâmatuinarpok ilangit angerpatta tigujaukovlugo angumut iglugasapse assianit pijomut, ilangit kolalungipatta pairijautsiarlârninganik angumut kenertomut.

Kablunât akorngane ilusiovok angutib aipane aularutingmago nunanganit nunaminut suliakarvigijaminut;

## THE TRAIL TOWARDS HEALTH

live with him in his encampment; and White People produce many babies and increase greatly in number.

If you wish to find a marriage partner in another encampment, you should consult with the Men of God or the Company's Trader. They will make inquiries with the traders in other places, and will arrange for you to be carried on the Company's ship to the encampment where it is likely that you will find a suitable marriage partner. At that encampment also the Company's Trader will help you in every way to attain the object of your visit; for by such marriages new blood will be brought to all the encampments and stronger babies and more babies will be born. This will prove a great benefit to the Innuin in years to come.

See! we have passed yet another stage on the trail of Health.

In the old days when your fathers possessed neither rifles nor motor-boats, they lived more strenuously and worked harder to provide food and clothing for their families. The harder a man works when he is in good health, the stronger his body becomes and the greater resistance he offers to sickness.

Nowadays, many of your hunters have grown slack because the rifle and the motor-boat have given them ease. When they should be working or hunting, they are idling round the Post.

As their bodies are not exercised so strenuously, their muscles become flabby and their bodies become soft, and they lose the will to work hard. Thus in every way they grow weak. Illness swiftly attacks people in such a condition and destroys them.

In other parts of the world whole races of people have

## APKUTIKSAK ATSUILITSIARNERMUT

kablunâllo kitorngakasôngovut sutaijartunik, unuksidlar-pullo.

Aipaksarsioromajokarpat nunapse assianit, okakatte-karkârtuksauvok ajokertuijomik Companillônêt niuver-tinganik. Tâpkoa nautsertulârput ajokertuijutigut niu-vertitigullônêt nunapse assinginêtutigut nulliaksakarman-gât pijaksamik, niuvertelo kamalârpok kenertok âtaujung-narmangât Companit umiaksoangagut nunamut nagvâr-vioniarpalaijomut aipaksamik. Tagvanelo Companit niu-vertingata ajungitaminik ikajulârpâ niorgojutigijanga sulitsiarkovlugo; nularêngnernut taimaitunut auk nutâk âtauniarmat iglugasangnut, nutaraillo inûlertut ununer-sauniarlutik sanginersaulârput. Tamannalo inuit idluar-kutiksanginut ilingalârpok jârîne kailârtune.

Takuitse! nokangavingoab assia kângilerivavut ap-kome atsuilitsiarnermut torârtome.

Uvlune kângerkammerungnaitune atâtase kukkiute-karkârtinagit umiakarkârtinagillo môtalingnik, ilunger-tornersauvlutik siorniornersaujariakalaukput patangaitit-sijomavlutik ilamingnik annorâkartitsomavlugillo. Inuk atsuilijomik timelik okumaitomik suliakariakartok sôngo-sivaliajomik timekariakarpok, sapinginersauniarporlo kanimasek ajaktorlugo.

Uvlunele mânaulertune omajoksiortipse ilangit sutai-jartut kasungalerput, kukkiutekarlutik kingomigôrtunik umiakarlutiglo môtalingnik siornioriakanginersaugamik. Suliviksautilugo omajoksiorviksautilugolônêt kikkartui-narput niuverviub kanitangane.

Timingit ilungertorlutik siornioriakanginersaugamik, nukkingit kassuvut timingillo akitôlerput, katjârungnai-paliavullo suliakaromalutik. Taimaimallo ilûnaine sang-êlivut. Inuit taimaitomik ilinganelit opaktortausaraid-larput sâlausaraidlarlutiglo kanimasermut.

Silaksab nunangita ilangine nunapse assingine inôkati-

## THE TRAIL TOWARDS HEALTH

dwindled and died out. Once they were a fine healthy people, but as soon as laziness set in among them, they grew weaker and weaker, until none were left. If your people lose their energy and hardihood, they also will die out; for their lives will be to no purpose. Therefore avoid laziness as you would avoid the gall-bladder of the bear. It is poison to you.

See! we have passed yet another stage on the trail of Health.

It is important to nourish the body with good food; it is important to make a healthy marriage in order to produce strong children. It is important to keep the body and the mind fit with hard work. It is also important to protect the body from the wind and the damp, with proper housing and with proper clothes.

There is more sickness among the Innuits who live in Labrador than among the people in other places. This is not due to a lack of seal meat, for there are plenty of seals in those waters. It is partly due to laziness, for many hunters prefer to idle than to work; but it is mostly due to the unhealthy houses in which many of the people live.

They have built for themselves wooden houses in which they live throughout the year. The houses are dirty. In one room many people live and sleep together, and they quickly make the air foul with their breathing. The air also grows very hot from the stoves; the doors and the other openings of the houses are tightly shut, so that no fresh air can take the place of the foul air.

You should know that foul air and hot air do great harm to the lungs and are likely to cause the sickness which wastes away the limbs; and when many people live



## APKUTIKSAK ATSUILITSIARNERMUT

gêksuit iluêngarlutik nipaksimamarikput. Inôkatigêk-soatsiangolaukput atsuilingnik, erkeasungneruble opak-tormagit sangêlivaliasaraidlarput amiakokarungnaisinnar-lutiglo. Nukkingêrutigupse siorniorungnarungnailerup-selo nipatuinalârivose, inôsisese sulinalungimatta. Taimai-mat erkeasungnek uloreagisiuk sorlo tokonartok ulorea-gigapsiuk; erkeasungnek tokonarmat ilipsingnut.

Takuitse! nokangavingoarmik assianik apkome atsui-litsiarnermut sangmijome kângiutjivogut.

Timib nakoksijaugianga nerkemut pijariakor-tudlarpok; kanoetokangitsiartut nuliarêngningat pijaria-kortudlarivok sorutsit sangijotsiavait sakkerkovlugit. Timib sangêlitailigianga issumallo ilakematailigiangit suliaksanut okumaitunut pijariakortogivok. Amalo pija-riakortogivok time saputijautsiarkovlugo anoremit kau-sertomillo iglunut nâmaktunut annorânullo nâmaktunut.

Inuit Labradoremiut kanimasekarnersauvut akuner-mingne inungnit Labradorib assianêtunit. Puijevinekang-inek pitjutaulungilak tamattomunga, puijekatsiarmat amigangitunik Labradorib imangine. Ilanganele erkea-sungnek pitjutauvok; omajoksiortit ilangit kувiasuteka-luarput kikkariamik suliakariamit. Anginersamigle Lab-radoremiut iglokatsialunginingit pitjutauvok.

Igloliorsimavut kejungnik, tâpkonanelo inôvut jâre nâvlugo. Iglut salumaiput. Iglome (roomeme) ataut-sembes sutaijartut inôkatigêkput tagvanelo siniklutik, iglublo illunga, ubvalo anoringa, ubvalo anerterisiutinga piungititausaraidlarpok inuit katimajut anerningitut, anerteritailijungnangimatta. Illunga ama onarsivok kiak-sautemit; iglub upkoanga angmarvingillo (tagva igalâng-it) upkoarsimavut, upsiktauvlutik sorlo, illolo nutâk ubvalo anore anerterisiut nutâk iterungnangilak illo piungitok anerterisiutaumajarêrtok inangêrlugo. Kauji-juksauvosele illo anerterisiut tâmna mamaitok kiakpaluk-

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together under these conditions, the healthy are likely to be infected with the sickness of the weak.

Among White Men, when a person is suffering from the disease of the lungs, he is sent by the Doctor to live on a mountain, where the air is fresh. He sleeps out of doors, with his body exposed to the warmth of the sun, and his lungs breathe in the pure air.

It is a good thing that most of the Eskimo live in snow-houses during the winter and in tents during the summer; otherwise there would be as much sickness among them as among the Innuit of Labrador.

Usually there is little sickness among you in the winter, because it is healthy to live in a snow-house, and because your bodies are warmly clad in deer-skin clothes; but in the spring and the summer, when you are living in tents, some of you take sickness. Very often the ground on which you pitch your tents is damp: this dampness affects your limbs. The ground also becomes foul when it is deprived of the sun and the fresh air; and when many of you are sleeping together in a tent, the foulness of the ground and the foulness of the air may harm your lungs unless you allow fresh air to enter the tent.

Therefore you should move your tents frequently from one piece of ground to a clean piece of ground, and you should always allow fresh air to enter the tent.

Some of your families keep their tents or their houses very clean. In one part of the tent the skins and bedding are neatly kept, in another part the food is kept clean, and in another part the pots and pans are kept apart. This is excellent. But in other tents the things are placed anyhow;

## APKUTIKSAK ATSUILITSIARNERMUT

torlo sujuingmat inub puvanginik, kaitsingmallo kanimasermik uvinêrutinartomik. Iglomiokatigêt unuktôkpatta ilinganerne taimaitune kanoetokangitut aitortaujungnarput kanimajut kanimaserijanginik.

Kablunâne âniasiorrib inuk puvalerijok tilivâ kakkanut, sillamêrkovlugo tippelukangitome. Sillatuinarne sinisôngovok, timinga ussingakasaklune sekinerartaujungnarkovlugo aktortaujungnarkovlugolo sekinerub onarninganut, puvangillo ullipkikattarungnarkovlugit anoremik ubvalo anerterisiutemik ilakangitomik anerterisiutausimangitomik.

Nakudlamarikpok inuit unurningit igloksoarmiong-matta okiorme tuppimiong-mattalo aujarme; taimaingipatta kanimasekadlarajarpud akunermingne sorlo pikarmat inuit Labradoremiut akorngane.

Kanimasekaluarsôngolungilak akunapsingne okiorme, inôgiak igloksoarme atsuilinar-mat, timeselo mattujautsiar-matta annorânud tuktujanud. Operngâmele aujarmelo tuppimiongotiluse ilapse ilangit kanimakattarpud. Akulaitomik nuna tuppervigijase kauserpok. Kausertomud tamattomunga avatise pijauvud. Nunalo tippalulerpok aktortaujungnaingmat sekiner-mud anoremullo; siniktullo tupperme unuktokasangotilugit nunab tippadlarninga tuppiublo illungata ubvalo anerterisiutingata tippaludlarninga piungititsijungnarpok puvapsingnik tuppek tip-pangersijutilungikupsiuk.

Taimaimat tuppit nuktar-kattaraksarivase nunamud salumailungitomud, tupperlo tipangersijiutijaukattartuksauvok.

Kitorngarêt ilangit tuppek-asôngovud salumatsiartunik âkiksортаumatsiartuniglo, perkutit patsalungatinagit. Tuppiub makutsiane kâksat keppillo taimaitullo iniksakarpud âkiksimatearlutik; tuppiub tâpkutsiane ama ner-kiksate iniksakarpud salumaitailitavlutik, amalo ikane

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the bedding is made dirty with the food; the pots and pans are filthy. Everything is evil-smelling. Even the dogs pollute the floor of the tent. In such tents, which are a disgrace to your people, disease is bred from the dirt and infects the occupants.

From such tents all the Eskimo have gained the reputation throughout the world of being a dirty people. This is unfair to many families, who keep their tents clean. You should, therefore, persuade the owners of dirty tents to live in greater cleanliness, in order to blot out the bad reputation which they give you.

The canvas tents which you trade from the Company are healthier and lighter to carry than the seal-skin or deer-skin tents which some of your families still use.

To show you how important proper clothing is to the health of the body, you shall learn the story of a people who live in a hot climate far away across the seas, to the South. These people were very sickly and dwindled in numbers. They wore no boots on their feet because of the heat. They had plenty of food. No one could discover why they were dying out, until a Doctor found that a poisonous worm entered the soles of their feet and caused great sickness in their bodies. These people were then provided with boots; and once more they became strong and thrived.

For the health of your bodies it is necessary that you should wear deer-skin clothes in the winter. But because

## APKUTIKSAK ATSUILITSIARNERMUT

ukkusit pogutallo taimaitullo iniksakarput. Tamanna piovok. Tuppile ilangine perkutit sunatuinait siamangatuinarput, namutuinarmarik ilijauvlutik. Kâksat keppillo salumaititauvut aungmut nerkemullo; ukkusit pogutallo salumaidlarput. Ilûnatik tippaludlarput. Kingmit aglât nettek salumaitipât. Tuppine taimaitune, inungita kangusutigijaksarijangine, kanimasek perorpok salumaitunit mamaitunillo, tuppimiullo kanimalerput.

Tuppit taimaitut pitjutigivlugit inuit okautigijauvut sillaksoarme ilûnâne inôkatigêksoangovlutik ippelit. Tamannalo tuppekartut iglokartullo salumatsiartunik nertornautigilungilât. Taimaimat salumaitunik tuppelit kajungersaraksarivase ânanaunersanik salumanersanik ippekanginersanik tuppekarasuarkovlugit, okarnerlutigijaunek tamanna sorairkovlugo nelautsijungnaititaukovlugo.

Tuppit tingergautaksajat pisiarjungnartase Companinit atsuilinarsauvut inôtsemut, adjartoriangillo okinersauvut kissijanit tuktujanillo, ilapse ilangita atorpaktanginit sulle.

Nelonaijaivigijomavluse annorât nâmatsiartut pijaria-kortoninginik timib kanoengitsiarninganut, unipkautivapse inungnik nuname kiaktaliksoarme inôjunik imarbiksub akiane sekinerdlerme. Inuit tâpkoa kanimakattarlutik ikitlivalialaukput. Kiab angijoksôdlarninga pivlugo kamilasusôngalaukput. Amigangitomik nerkiksakarput. Suna pivlugo ikitlivaliamangâta kaujimajokangilak, pitjutingalo nagvârtaungilak, kissiane âniasiortit ilangat nagvârmat kopergumik tokonartomik kaimisômik allunginut, timingillo kanimatilugit. Inuit tâpkoa atorkojavut kamiâlungnik, sunaubvalo sôngosivalliaavut sangijônarmi-lutik.

Timise atsuilitsiarkovlugit, annorâlijartuksauvose tuktujanik okiorme. Nunapsele ilangine, tokotsilualaurapse

## THE TRAIL TOWARDS HEALTH

you have slaughtered the deer so wantonly in the past, in many parts it is now difficult for you to secure sufficient deer-skins for your clothing. Therefore the Company is trying to secure for you skins of deer from other parts of the world, where they are plentiful. In this way the Company will help you to be properly clad in the winter. These deer-skins the Company will trade to you at the Posts.

In the spring and in the fall it is necessary to wear warm clothes and to keep them from getting damp. For damp clothes often bring about sickness of the body, especially when the weather is cold.

You should know that the greatest healer of sickness is the Sun. The rays of the sun upon the body are as good a medicine for the sickness of the lungs as the eating of seal liver and the drinking of the oil made from the cod liver. Owing to the thickness of clothes the rays of the sun cannot reach the body. Therefore on warm days it is an excellent thing to expose the naked body to the rays of the sun. The lives of many people suffering from the sickness of the lungs have been saved in this way. It is an excellent thing for healthy people also to expose their bodies to the rays of the sun while they work. The sun gives strength to all things living. Do not the seals and the walrus bathe themselves in the sun? Do not the plants of the earth grow and flower in the warmth of the sun?

See! we have passed yet another stage on the trail of Health; we are not far from the end of our journey now.

Now you know that it is not very difficult to gain Health; but you must also learn how to retain health when you have secured it, and how to restore health

## APKUTIKSAK ATSUILITSIARNERMUT

tuktunik unuluartunik neliutune kângersimajune, tuk-tuisarpok, taimaimallo tuktujanik annorâksapsingnut nâmaktunik nagvârluse okilungimarikpok mâna. Tamanna pivlugo Companit pisiniarasuarput tuktut amingnik nunapse assinginit pitakatsiartunit, tuktujallo tâpkoa pisiarijungnalârpase Companit niuvervinginit. Tamatto-munalo tagva Companit ikajorniarpâse annorâkatsiarkov-luse okiorme.

Operngâme okiarmelo annorâkartuksauvose okortunik, kausertailitaksarivase. Annorât kausertut pitjutaukat-tarmatta timib kanimaninganut, piluartomik silla keujanartilugo.

Kaujjuksauvosele sekinek inulinarnarpaungmat ânia-siutinit tamainit. Sekinerub issagutingit akkingmigunik timemut inuliklernanginersaulungilat puvat kanoetokar-ninginut nerrinermit puijib tingunganit imernermillônêt ogait sivanganik. Annorâlêle ibjujôngmatta maptovlutiglo sekinerub issagutingit kiblêjungnangilat timemut uviner-mut. Taimaimat sillakidlarartilugo sekinek onartilugo idluartuinarpok time ussingajok sekinerartautilugo, ak-kingmiktautilugo sekkinerub issagutinginut. Puvalerijut unuktut inôsingit piulijausimavut taimak. Inuillo kanoe-tokangitut kanimalungitut timingit sekinerartaugunik suliakartilugit nâmamarikpok. Sekinek pitsartutitsing-mat omajunik tamainik. Puijit aivillo sikkub kânganôr-kattalungilat sekinerartauijomavlutik? Nunablo peror-tungit perorlungilat nuvugulâktârlutiglo nakoksijaugamik sekinerub onarninganût?

Takuitse! kângiutilerivogut nokangavingoarmik assia-nik apkome atsuilitsiarnermut torârtome, tikikasakpogullo ingergarnipta nâlerninganut.

Tukkisivoselo timib atsuiliningata tigugianga okumai-lungimat; tukkisijuksauvoseletaok kanok timib atsuili-ninga sapkotautailitajungnarmangât tigujaumatilugo,

## THE TRAIL TOWARDS HEALTH

after certain illnesses which may attack even the strongest bodies.

To prevent illness in your family you should do the following things:

- (1) Provide your family with wholesome food.
- (2) Teach your family to be regular in their daily habits.
- (3) Teach your family to pollute neither the encampment nor the fresh water in its vicinity.
- (4) See that your tent is clean, that the food in your tent is free from dirt, and that the air in your tent is fresh.
- (5) Do not allow anyone to feed off the plate or to use the cup of a sick person. For in this way disease is often carried from one member of a family to another.
- (6) Do not allow a sick person to breathe or to cough into the face of anyone, or to spit on the floor of the house. For in this way also disease is carried from one to another.
- (7) If the Doctor or the Trader tells you to isolate a very sick person from the other members of the family, do as you are instructed to do for the benefit of the healthy people.
- (8) *Here follows a warning on the dangers of venereal diseases.*



## APKUTIKSAK ATSUILITSIARNERMUT

kanorlo time pitsartunerpaujok aglât opaktortaujok kanimasernut sunatuinarnut inulijautsiarungnarmangât.

Ilase saputijaukovlugit kanimasernit kamatsiartuksauvose okautigijaulertunik maliktunik:

- (1) Ilase patangaititaksarivase nerkiksanut pionerpânut.
- (2) Kamatsiartuksauvose ilase iliniarkovlugit sorsionermingne annagiartortuksaugamik kaut tamât.
- (3) Ilase ajokertoraksarivase nuna imerlônêt iglut kanitanginêtut salumaititaujuksaungimatta anarmut itterungmullônêt.
- (4) Kamatsiartuksauvose igluse tuppiselônêt salumatsiarkovlugit, nerkiksallo salumaititaulungimatta, iglublo tuppiublônêt illua anerterisiutinga nutângortitaukattarkovlugo.
- (5) Kanimajub kajutanga pôgutangalônêt alupsautingalônêt atortaujuksaungilat assianut. Taimaitut atorianginut kanimasek aitutigijaukattarmat kanimajomit kanoetokangitomot.
- (6) Kanimajub inôkatine supôrtailijaksarivait koertortailijuksauvorlo kênanginut, oriartuksaungilarlônêt iglub nettinganut. Taimaitutigut kanimasek aitûtaungmat inungmit inungmut.
- (7) Niuvertib âniasiortiblônêt okautikpase kanimadlartok aptertaujuksaungmat ilaminit ingmigolingatitauvlune, angitsiartuksauvose, kanoetokangitut aitortautailigiangit pitjutigivlugit.
- (8) Arnapse aitortaugiangit kanimasernik piungitoksôjunik kangunarningitigut uvinekakatigêngnermut kablunânut taimaitomik kanimaselingnut ajornalungimarikpok. Taimaimat arnase uvinekakatigêngnekartailititaksarimarikpase kablunânut. Arnapse kanimasek tâmna aitutiginiarmatsuk aipamingnut, taimaglo kanimasek

## THE TRAIL TOWARDS HEALTH

There is a wise saying among White Men, that it is easier to prevent illness than to cure it. But the Company cannot prevent you from becoming sick if you are careless of your bodies and it can only help to cure you, if you are careful to follow the advice of the Doctor, the Trader or the Man of God.

When a member of your family is sick or has hurt his body, it is your custom to fetch the Trader, or the Man of God, or the Doctor, to heal the sick person if possible. This is an excellent custom among you, for the Company provides medicine at every Post.

The Traders, the Men of God and the Doctors complain that very often you do not follow out the instructions which they give you to heal the sick person. Thus the Trader may give you a bottle of medicine for the sick person and may instruct you to give him a certain measure of the bottle each day ; but unless the Trader himself administers the medicine to the sick person every day, the bottle remains unopened in your tent, and the sick person derives no benefit from it. By this neglect you do harm to the sick person whom you wish to cure. This is indeed a foolish thing to do. You do not expect to catch foxes unless you set traps for them. Do you then expect to cure sick people without giving them the things which will cure them ?

When one of your people cuts his hand, the Trader covers the wound with a bandage and instructs the man to keep the wound covered. Often the man throws away the bandage and wonders why the wound grows worse instead

## APKUTIKSAK ATSUILITSIARNERMUT

tamanna siamarungnarpok, iglugasangmiut aglallo inôkatigêksuit iluengardlutik aitortaulauksimavut kanimasermik ominga. Kanimaserub oma âkiktaugianga okumaidlarpok, tokotsisinarporlo inungmik.

Kablunât akorngane okausiovaktokarpok kanimasekartailititsinek okiluarmat kanimaserub âkiktaugianganit. Companille kanimatailititsungnangilâse udjertulungikupse timipsingnik, ikajorungnarpâselo inûljaukovluse kissiane nâletsiarupse niuvertib âniasiortiblônêt perkojanganik.

Ilapse ilangat kanimalerpat tikitaukpallônêt kanoetomut kaikojisôngovose niuvertemik, ajokertuijomiglônêt, âniasiortemiglônêt, kanimajok âniasiortaukovlugo inûljaukovlugolo ajornangipat. Tamanna ilusiovok piojok, Companit âniasiutiksakasôngomatta niuvervingine tamaine.

Niuvertille, ajokertuijullo, âniasiortillo sinaungajutekakkattarput nâletsialunginapse perkojanik kanimajut âkiktaugianganut torârtunik.

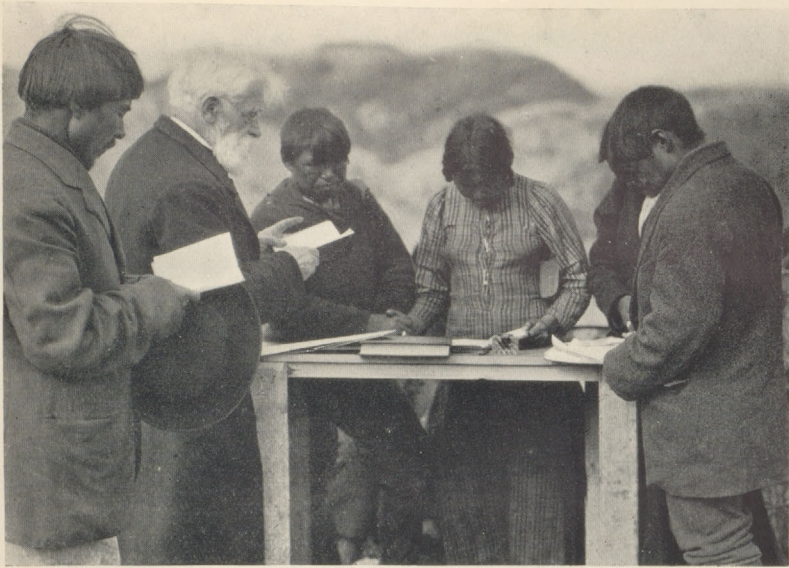
Imaka âniasiortib tunidjivigivâse âniasiumik publaujarmêtomik okautiluselo kanok angitigijomik kanorlo akulaitigijomik kanimajok êsitauijuksaungmangât kaut tamât. Aniasiortible nangminek kanimajok êsitingipago, publaujak aktortaulugane kikkartuinarkattarpok iglome, kanimajublo âniasiut sokkotigilungimarikpâ. Nâlenginipsingnut taimaitomut kanimajok âkikojase idlutilivigivase. Taimailortut silatulungilat. Nerriulungilase terrianiarniarapse mikkigitjelungikupse. Taimaimallo nerriuktuksaungilase kanimajut âkigianginik êsitulungikupsigik âniasiutiksanganik.

Ilapse ilangat killerpat aggangminik âniasiortib mangipserpâ ajokertorpâselo killek mangipsertautsainartuksaungmat. Ilanganele killertub mangiptak pêjarpâ, kingornganelo tataminiarpok killek âkivalialugane piu-

## THE TRAIL TOWARDS HEALTH

of better. Do you expect the Trader to hold the bandage round the man's hand for two or three days until the wound is healed ?

- (1) The first rule then in curing sickness or injury is  
TO OBEY THE INSTRUCTIONS OF THE WHITE  
MAN.
- (2) However sick or however badly hurt a person may be, you should always make him believe that he is likely to regain his health. If the sick person gives up hope of life, he will not fight against death, and is all the more likely to die.
- (3) The sickness of the lungs or the wasting away of the limbs can only be cured if the disease is checked in its early stages. Good food, rest, fresh air and the warmth of the Sun upon the limbs are the ways in which you can fight this illness.
- (4) If a man is wounded, the wound should be very carefully washed in clean water, so that no poison enters the blood, and it should be bound up with a clean rag of plain linen. If the wound is serious, the man should be taken at once to the Post.
- (5) It is sometimes necessary to cut the flesh in order to release pus from under the skin. It is very dangerous to use a rusty or a dirty knife. Before cutting the flesh, scrape any rust off the knife and place the blade into boiling water, so that the wound cannot be infected with dirt.



Marriage with a healthy partner.

Kattititaunek nulliarengnermut aipamut kannoetokangitmut. (p. 127)

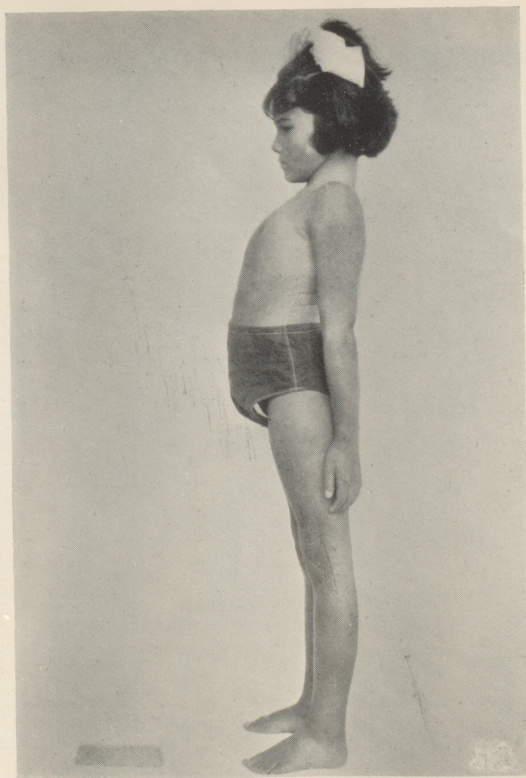


'Every Mother thinks that her children are the best.'

Arnat illunatik atunit pionerpânik kitorngakarasugiklerput.' (p. 149)



Child suffering from the disease which wastes the body.  
Sorrusek kannimajok kannimasermut uvinerutijomut  
nukerutivallijomullo. (p. 145)



Same child after three years' care of a doctor.  
Sorrusek tamnatsainak, pairijautsiarkarame kammagijautsiarlunelo  
jarit pingasut navlugit aniasiortemut. (p. 145)

## APKUTIKSAK ATSUILITSIARNERMUT

ngilivaliatuinarimat. Nerriukkisê âniasiortib mangiptak najumitsainarniarmago uvlut magguk pingasullônêt nâvlugit killek mamitsiarkârtinagô ?

- (1) Taimaimat kanimajut âniasiortauningine maligaksat sivorlerpângat imaipok: ANIASIORTIB PERKOJANGIT NALETSIARLUGIT.
- (2) Kanimajok piungitodlaralloarpat, angijomiglônêt ânersimajokaraloarpat, pijungnartapsingnik okpertitaksarivase âkilârmingmat. Kanimajok sapkojikpat nerriungnermik inôgiamik âkina-suarnialungilak, taimaimallo sâlausarainersaulârpok tokomut.
- (3) Puvalerinek sallôvalianerlo âkiktaujungnarpok kisiiane kanimasek kamagijautsiarpat pigiartainaringane. Nerikksat piojut, merngoersernek, anertersiutekarnek nutâmik inub puvanginut anerninganullo piungititaumalungitomatik, sekinerub akkingmingninga timemut timiblônêt avatinginut, tamakkoangovut ikajutiksatsat kanimaserub sâlauninganut.
- (4) Inuk killerpat, killek ubvartaustiartuksauvok imermut salumailungitomot, sunalônêt piungititsijungnartok akkutaikonago aungmut, nimmertaujuksauvorlo kablunâktajarmut merkokangitomot ippekangimariktomot. Killek angijôkpat ilimanarpallônêt inuk ingergainak âtaujuksauvok âniasiortemut niuvertemullônêt.
- (5) Ilangane uvinek sêktaujariakarpok marngnek pêjartaujungnarkovlugo amiub atânit. Saviuble salumaitub mangertorneliublônêt atorianga taimaitomot nangianadlarpok. Uvinek sêktaukârtinago, savik salumarsartaustiartuksauvok mangertornerlo killigarlugo, saviglo ililugo imermut tertitomot, piungitok tâpsomunga nipinga-

## THE TRAIL TOWARDS HEALTH

- (6) When you are obtaining your outfit at the Post, you should provide yourself with a supply of medicine which will help you to keep the bowels free.

Sometimes you bring to the White Man a sick person whom it is not possible to cure, *but whose suffering it is possible to relieve*. When that person dies, you sometimes blame the White Man for his death. Nothing could be more ungrateful or more foolish, than to blame him for the death of a man already doomed to die.

Both the Government of Canada and the Company intend to maintain houses in the north for the benefit of your sick people. Men, women and children who are seriously ill will be cared for in these houses by a Doctor, and if it is possible they will be restored to health; but for a time it will be necessary for these sick people to be away from their own families, and to be taken by ship to the home for the sick. When they have regained their health, they will be brought back to their families.

Many of you will not wish to part with members of your family even for a short time; but if you will not allow them to go to the house of the sick, you deprive them of the chance to regain their health.

While they are away in the house of the sick, the Company's Trader will obtain news of them for you, and will also see that the sick receive news of their families.

By maintaining these homes the Government and the Company will bring great benefit to the health of your people.

Learn well the trail of Health; for it will lead you from sadness to gladness and from sickness to strength.



## APKUTIKSAK ATSUILITSIARNERMUT

jok tokotaukovlugo, killek saviub tokonartotanganut piungititaukonago.

- (6) Parngnailerupse aulâromavluse, keneriartoritse niuvertemit âniasiuunik annarnartunik neksaraksapsingnik, annarnartorlo atorsiuk annarungnangikupse.

Ilangane âtsivose niuvertemut kanimajomik âkiktaujungnangitomik, *âniangale ikublatitaujungnarpok sulle*. Kanimajok taimaitok inôjungnaipat, âniasiorthe niuvertelônêt pasivase ilangane. Niuverte âniasiorthe lônêt pasilugo inub tokomut opaktortaujub inôjungnaininga pivlugo tukkekangilak, sakkêtuinarporlo kujalinginermik.

Canadab aulatsijingit Companillotauk issumakarput igloliromalutik kanimajokautenik nunapsingne kanimajipse pairijautsiarviginiartanginik. Angutit, arnallo, sorutsillo kanimamariktut pairijaulârput kanimajokautine tâpkonane âniasiorthenut, kanimajullo âkiktaulârput ajornangipat. Kanimajulle taimaitut apsimagiakalârput ilamingnit, âtauniarlutiglo kanimajokautemut umiaksoakut. Akigunigle angergautijaulârput ilamingnut.

Ilapse ilangit kuviasutekarniangilat avitaugiamik ilamingnit, unet akuniungikaloartomik, kanimajokautemulle âtaukojomangikupsigik âkiktauviksakartailitiniarpase.

Apsimatilugit kanimajokauteme Companit niuvertingata pijungnartaminik tussartilârpâse kanimajut kanoelinganinginik, kanimajullo tussartilârivait ilamik kanoelinganinginik.

Igloliornermut kanimajokautemik taimaitomik nunab aulatsijungit Companillo idluarkutiksarsiorasualârpâse.

Iliniatsiarasuaritse apkomik atsuilitsiarnermut torârto-  
mik, tessiorniarmase kiksarnermit kuviasungnermut, kani-  
manermillo kanoengitsiarnermut.

## CHAPTER X

### FOR INNUIT WIVES



Do not think, Innuite wives, that, because the *Book of Knowledge* speaks mostly to your menfolk, you are forgotten. Who provides the Innuite with their children? Who sews the clothes and makes the boots for the Innuite? Who cares for the children and looks after the encampment when the hunters are away? Who cooks the food for the weary hunters on their return?

Indeed the happiness of the family depends on you, while the prosperity of the family depends upon your husband; for if your husband is a lazy hunter, then your family will lack many things, which the good hunter provides for his family. You will lack the skins to be sewn into warm clothes: you will lack the supplies which the good hunter trades from the Company.

A hunter has pride in many things apart from his children. He has pride in his fame as a hunter, he has pride in his gun and in his dogs. But the good wife has so much pride in her children and so strong a love for them, that other things in life matter little to her. In all parts of the world this is the same thing among women. Every mother thinks that her children are the best.

Which mother has the healthiest child in your encampment? Here is something which the Company will decide for you every year.

At the end of the trapping season when you bring your

## CHAPTER X

### INUIT ARNANGINUT ILINGAJUT



SSUMAKARNIARASE, arnaujose ilipse, puigortaumagapse. *Aglait ukkoa Ilisimatiksatsat* okausekaluarmatta angutipsingnut ilingajunik. Kia inuit kitorngalipagît? Kia inuit annorâliorpagît kammiorlugillô? Kia sorutsit pairivagît iglolo tupperlo kamagilugik omajoksiorte aularsimatilugô? Kia omajoksiortit merngortudlarlutik angerartut nerkiksaliorpagît?

Ila, iglomiokatigêt kuviasutekakatigêngningat aggap-singnêpok, iglomiokatigêt patangaititaugiangit angutininut ilingatilugo; angulle omajoksiorteogune erkeasuktok ilatit kingumaklerniarput sunatuinarnik omajoksiortib omaridartub pisijungnartanginik ilaminut. Kissikarniangilatit annorânut okortunut atorungnartunik, sunatuinarniglo ajoksarniarpotit omajoksiortib omaridartub pisijungnartanginik Companinit.

Omajoksiortib sunatuinait kitorngame assingit piojorijutigivait. Omajoksiorteoluarnine piojorijutigivâ, kukiutine kingminelo piojorijutigivait. Arnable aipatsiang-  
ojub kitorngane piojorijutigivait, taimaglo angitigijomik nagligivait assingit inôtseme sunajorilungimagit sorlo. Arnat taimailingavut silaksoarme ilûnâne. Arnat ilûnatik atunit pionerpânik kitorngakarasugiklerput.

Arnat neliat iglugasapsingne kitorngakarkâ ânanauner-pânik kanoengitsiarnerpâniglô? Tamanna Companit kajusijutigilârpât pivluse jârit tamât.

Mikkigiarniarviub nâningane âtsigupse pisuktit pijapse

## FOR INNUIT WIVES

fur to the Post, the Trader will inspect every child and will judge which of all the children at the Post is the healthiest.

The Trader will give a prize to the mother of the healthiest baby who is still fed at the breast.

The Trader also will give a prize to the mother of the healthiest baby between the age of a year and a half and three years.

The Trader also will give a prize to the mother of the healthiest child between the age of three years and six years.

In judging which child is the healthiest in each group, the Trader will learn the weight of each child; he will take stock of the cleanliness of their bodies and the health of their limbs. Of the children between the age of three years and six years he will also consider the cleanliness and the tidiness of their clothes, before he decides which mother is to receive the prize offered by the Company.

If you have carefully read the words of the *Book of Knowledge*, you will know that milk is a food of great value to pregnant wives, to mothers who give suck and to children and to those who suffer from the sickness of the lungs. In order to help your families to be strong and healthy the Company has decided to provide milk for you at less cost than before, so that it will always be possible for you to provide milk for every child, for the sick, and for mothers before and after child-birth.

Innuit women, show yourselves to be mothers worthy of fine children by giving them the blessing of health! In anything which is for the benefit of your children the Company will help you.

## INUIT ARNANGINUT ILINGAJUT

aminginik niuervingmut, niuvertib sorutsit ilûnatik kemergutsialârpait idluarsaivlunelo sorutsit neliat kanoengitsiarnerpaungmangât.

Niuverte piliusiamik tunidjilârpok anânamut nutaramik kanoengitsiarnerpaukôrtomik amâmaktitsijomut.

Amalo sorutsit ilûnatik jârekartut atautsemik abvamiglo jârekartullo pingasunik akorngane kemergokârdlugit kanoengitsiarnerpaukôrtub anânanga tunidjivigilârpâ piliusiamik.

Amalo sorutsit jârelit pingasunik jârelillo pingasujortunik akorngane kanoengitsiarnerpaukôrtub anânanga tunidjivigilârivâ piliusiamik.

Nautsertortilugo sorutsit neliat kanoengitsiarnerpaukôrmangât ingmikôrtartune tâpkonane, niuverte kamalârpok sorutsit okumaininginik; naipertulârpok timingita salumaininginik avatingitalo uvinekatsiarninginik. Sorutsit jârelit pingasunik pingasujortuniglo akorngane kemergolugit kamalârpok annorângita kanoelinganinginik salumaininginiglo, kajusikârane anânat neliat tunidjiviolârmangât Companit piliutinganik.

Kamatsiarsimagupse *Aglait ukkua Ilisimatiksats* okauserijanginik kaujiniarpose immuk nerkiksatsiangongmat pioldlartok arnanut singaimajunut, arnanullo anânajunut amâmaktitsijunut nutaranik, sorusearsungnullo, puvalerijunullo. Kitorngaselo nukkekatsiarkovlugit kanoengitsiarkovlugillo, Companit aulaivigilârpâse immungmik akkikinersautilugo sivornganemit, pisiniatsainarungnar-kovluse sorutsit kanimajullo singaimajullo amâmaktitsijullo immuksanginik.

Ilipselo arnaujose, nelonajaileritse anânaksautsiarapse sakkêjungnartunik kitornganik piotsiarmariktunik, kitorngiarigapsigik aitorlugit kanoengitsiarnermik saimadlartomik. Kitorngapse idluarkutiksanginut ilingajune tamaine Companit ikajorniarpâse.

## CHAPTER XI

### THE BUILDING AND CARE OF HOUSES



AY heed to these words, all you Innuits of Labrador who dwell in houses of wood: for the things which are written in this part of the *Book of Knowledge* concern you greatly. You will have heard tell how in the days of long ago, before the Men of God came to your coast, your forefathers dwelt in snow-houses during the winter and in tents during the summer. Then came the Men of God and built on your shores their dwelling-houses and churches; and it seemed good to your forefathers likewise to build houses of wood for themselves, that they might live after the fashion of White Men. Therefore they fetched wood from the forests and built up houses close to the Mission on those parts of the land which were given to the Men of God by the King of England. The Men of God earnestly wish that you should benefit from living on their land after the fashion of White Men. But your houses are very unlike the houses of White Men: you do not paint the outside of your houses, and the wood becomes rotten like the flesh of a seal left in the sun for a long time: your houses are likewise dirty within, for you do not clean the floors or the walls as the White Men do. The dust and the dirt lies thick, and the air is heavy with the smell of uncleanness. The windows of your houses are so small that the light of the sun, which brings health to all mankind, cannot enter within your rooms.

## CHAPTER XI

### IGLOLIORNEK IGLULLO PAIRIJAUGIANGIT



KAUTSIT ukkua kamagitsiarsigik, ilipse inôjose Labradoremiongojose, kejungnik iglokartose; okautigijaujut Aglait Ilisimatiksats makutsiane ilipsingnut ilingaluarmattaa. Tuslauksimaniarpose atâtagilauktase iglovigamiongolaungmatta okiorne tupermiongolaungmattalo aujarne uvlune kângerkamerungnaitune Gûdib inukotingit tikerkâratik nunapsingnut. Tâpkoale tikisinnalaukput iglolorlutiglo igloginiartamingnik katimavingniglo; sivorlipselo tagva idluarivât nangminek igloloromavlutik nangminiksari niartamingnik, inôjomavlutik kablunât ilusingit maliklugit. Taimaimat kejuktarput adjarsilutik igluksanik napârtunit iglolorlutiglo Missionib kanitangane nuname tunijaujome Missionemut Englandib ataninganut. Ajo kertuijullo tussudlarput inônise nunangine kablunât ilusingit maliklugit idluarkutiksapsingnut ilingakovlugo. Iglusele kablunât iglungit adsigilungilait; iglupse silatingit mingoarsôngolungilase, kejuktangillo auniolerput, sorlo puijevinek sekinnermut akunit sekinerartaujok; iglupse ilungit salumaidlarivut, nettingit karmangillo salumarsarsôngolunginapsigik sorlo kablunât pingmatta. Sannekadlarpok, iglublo ilua tipanga okumaipok salumainerub tipelungninganut. Iglupse igalângit taimak mikitigivut sekinnerub issagutingit, atsuilinermik kaitsijut inungnut, iterungnangimatta iglonut.

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Windows are made in houses not only to trap the rays of the sun, but to allow the fresh air to enter, when the windows are opened, and to drive away the stale air which is harmful to the lungs. You have often seen on your deer hunts a sparkling pool of water in the hills: a current constantly carries the water into one end of the pool and out at the other end downwards towards the sea: thus the water always remains fresh in the pool, and often is the time when tired and thirsty you have laid down by the side of it and drunk the cool clean water with a glad heart. If there were no current, the water would be stagnant and dirty, and while it would still quench the thirst, it would probably poison the body. Even as men drink water, so do they drink in air through their nostrils and fill their lungs with it. When the windows and doors of a house are completely shut, there is no current to bring in fresh air and to expel the foul air. In this respect your houses are like stagnant pools, and you drink foul air into your lungs, so that they become poisoned. Do you wonder then that your wives and children become sick with the disease of the lungs and with other illness ?

The Company's Traders and the Men of God not only keep their houses tidy and spotless both inside and outside, but they allow the fresh air of heaven to pass into their rooms through the open windows, so that the stale air is expelled and is not breathed into the lungs. They keep their houses free from dirt and dust because all dirt is very friendly to the germs of disease, which multiply in dirty and badly-kept houses. In this way and in other ways the Traders of the Company and the Men of God take great



## IGLOLIORNEK IGLULLO

Iglut igalâkarput sekinerub issagutingit iterungnarkovlugit kissianeungitok, iglole ilutârungnarkovlugo igalâk upkoersimatilugo, ilulo nutaungitok, inub puvanginut piungitok, anijungnarkovlugo. Tuktusiortiluse takokat-tarsimavose tessekullungnik какакат naksangine; imex какауб atsangajânganit pijok kôtsainarpok tessekullungmut issuane pâne, kôngmilunelo tessermut igluane unane imarbingmut kôklune; taimaimallo tessekullub imanga nutângotsainarpok mamatsainarlunelo, akulaitomiglo merngortudlartiluse kêdlartiluselo pâmangasimavose imerluselo imermik issungitomik niglitsiartomiglo kuviasukluse omatekut. Tessekulluk ingergarne kangipât imanga nokangatsainartok salumainajarpok, imerosugungnaitit-sigaloartilugolo inungmik, kanimanarajarpok timemut, aglat tokonarungnarajarlune. Sorlo inuit imersôngomatta imermik taimak puvangit imersôngogivut sorlo silab ilanganik kingâgmikkut puvangit tatalugit. Iglub igalângit upkoangillo upkoersimatilugit ingergarne kangilak silamik ubvalo anoremik âtsijomik ilumik nutâmik pêjajomiglo ilumik nutaungitomik tipaludlartomik. Taimaidlutiglo tessekulluktitut ingergarne kangitutitut ilingavut, anerteritiluselo imerpose sorlo tipalungmik puvap-singnut, puvasele kanimatitauvut. Taimailingatilugo tataminiarkisê arnase kitorngasele kanimalerimatta puvalerilutik assianiglo kanimasekarlutik ?

Companit niuvertingita ajokertuijullo iglotik âkisut-siartuinalungilait salumarsarlugillo ilukut silatâgullo, igalâktigulle upkoersimajutigut kilaub silanga ubvalo anoringa ingergartipât iglokut, ilo nutaungitok anijungnarkovlugo anerterkusautaukonagolo puvangnut. Iglotik salumaitokartailitipait sannekartailitilugillo, salumaitut ilûnatik ilakarmatta kanimaserit omajokullunginik ubvalo karngasutikullunginik, unuksisaraidlartunik perorsaraidlartunik iglune salumaitune âkiksортаutsialungitune.

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care of their bodies, and thus they rarely suffer from sickness and live in health and happiness to a ripe old age.

In the great encampment of London and in the other great encampments in the island of Britain certain men are appointed by the King to inspect the houses of the people, so that the health of all may be protected from the germs of disease which live in dirty houses and are spread about thence into the air. The King's inspector will visit the owner of such a house, and will command him as follows: — 'Sir, your house is a rotten house; its walls are crumbling with decay: the roof lets in the rain: the floor is damp with mould: the windows are so small that the light of the sun cannot enter the house, and likewise the windows cannot be opened so as to bring the fresh air into the house. Your house is a danger to the health of those who dwell in it and to those who dwell nearby. Therefore your house must be destroyed.' Then do men come and destroy that house for the benefit of all.

After the house has been destroyed, he who owned it asks leave of the officer of the King to build a new house in its place. The King's officer then carefully examines the design of the new house so that it may conform with the Laws of Health, which are made to protect all men, women and children against sickness and the spread of disease.

Likewise there are certain Laws in the building of houses to protect the people against the danger of Fire. There is a wise saying among White Men that Fire is a good servant but a bad master, as indeed some of you know who saw the tongues of flame burn to the ground the fine Mission buildings at Nain, which your ancestors helped to build. When the Company builds a Post, the buildings are placed so far apart that if one building is attacked by

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Taimailiorlutik assingitigullo ama Companit niuvertingit ajokertuijullo pairksivut timimingnik, taimaimallo kanimakattalungilat, kanoetokaratiglo kувiasuklutiglo inôvut inukoarlutik.

Iglugasaksoarne Londoneme iglugasaksoarnelo Londonib assingine kikertaksoarme Britaineme angutekarpok atanermut tilijaujunik kemergojuksanik inuit iglunginik, iglugasaksoarmiut ilûnatik saputijaukovlugit kanimaserit omajokullunginit karngasutikullunginit omasôngojunit iglune salumaitune siamangasôngojunillo tagvangat silakut. Ataniub kemergojungortitanga nelipsaivok iglub taimaitub inuanik okautilugolo imâk: 'Sir, iglut aunio-lerpok; karmangit ocholerput aunermut; kollâ kusserpok silalulerangat; netinga kauseangavok sapkarmut; iglub igalângit mikiluarput, sekinerublo issagutangit kaumaningalo iterungnangilat iglomut, igalât ama upkorsôngolungilat iglo ilutârungnarkovlugo. Iglut nangiarnarpok takamane iglokartut inôsingita atsuilininginut iglublo kanitanganêtunut. Taimaimat iglut pêjartaujuk-sauvok.' Taimaglo angutit pêjêigiartorput iglomik tâpsominga, inuit ilûnatik idluarkutiksanginut.

Iglo pêjartaukpat inuata ataniub kamajunga kenuvigijartorpâ nutâmik igloliorkojaujomavlune tâpsoma tungaviviningane. Kamajib tagva iglub ilutsiksangata adsing-oanga kemergotsiarpâ, kaujjiomavlune iglo malilârmangât perkojanik iglomiut timingita atsuiliniksanginut saputijauniksanginullo kanimasernit ilingajunik.

Perkojakarivok ama igloliornek pivlugo torârtunik inuit saputijauniksanginut ikomamit. Silatujomik okausiovaktokarpok kablunâne okartomik ikoma pijeovlune piojôngmat angajokauvlunele piungitôngmat. Tamatto-minga tukkisiniarput ilapse ilangit takonalauktut Missionib iglungit Naineme nungutautilugit ikomaksoarmut. Iglut tâpkoa senajautilugit sivorlipse ilangit ikajukatau-

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fire, the flames will not be carried by the wind to the next building. Your houses are built so close together that if one house catches fire the wind is likely to carry the fire to many houses. Then will there be great destruction and loss.

The Governor of the Company and those who are chief among the Men of God are sorely troubled over the state of your houses, and they declare that your houses are like the thin strips of snow which you place over your fox-traps. Those strips of snow, which cover your traps, are indeed dangerous places for the fox, if he only knew it . . . in time. Too late he discovers the danger, too late he tries to save himself from his fate. It seems to the Governor of the Company that your houses are very like those strips of snow which cover the fox-traps. Under the roof of your houses there lurks the danger of illness and disease. You, like the foxes, do not realise the danger of this trap, until you suffer the illness which brings death to you or to those whom you love.

After taking counsel with those who are chief of the Men of God the Governor of the Company has decided to help you in this matter. At Hebron the Company has already built several new houses in place of the old houses in which it was not fit for people to dwell. The old houses have been destroyed, and in their place there now stand new houses, painted green and white with roofs of red after the fashion of all houses which belong to the Company. How clean and sweet-smelling these new houses are! How proud are the families which dwell in them—prouder even than the young hunter who has killed his first bear.

The Company has also decided sooner or later to build new houses at Makovik, Hopedale, Nain and Nutak, which lies close to Okak, for the benefit of those families who wish to order their lives according to the Laws of Health.

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laukput. Companit nunatârpatta igloliorsôngovut kani-tarêlungitunik, iglut ilangat ikoalakpat ikoma anoremot âtaukonago assianut. Igluse taimak kanitarêsôngovut, ilangat ikoalakpat ikoma âtaujungnarpok tagvainak assinginut, taimaglo angijomik assiojivose ikoma nungut-singmat unuktunik.

Companit angajokâksoanga ajokertuijullo angajokâng-it issumajâdlarput iglupse ilinganingit pivlugit, okar-pullo igluse adsiutitaujungnarmatta aputemut sâtomut mattuksarikattartapsingnut mikkigianik. Apute tâмна sâtok, mikkigiab mattunga, nangiarnarpok terrianiarmut, terrianiak kingurailugane kaujitarajarpot tamattominga. Kinguraivlunele kissiane kangêsusôngovok nangiarnartomik, kinguraivlunelo piulinasuarpok nangminerminik mikkigiarmit. Companit angajokângata igluse adseona-sugivait aputemut sâtomut mikkigiab mattunganut. Iglupse kolângita atâne kanimasek kanoetokarnerlo ijerpuk. Ilipse, terrianiatitut, kangêsulungilase mikkigiab tâpsoma nangiarnarninganik, pijaukârtinase kanimasermut tikiut-jjomut tokomik ilipsingnut ungagijapsingnullônêt.

Okakattekarsimakârdlune ajokertuijut angajokânginik, Companit angajokânga kajusimavok ikajoromavluse tamattomane. Hebroneme Companit igloliorsimajarêrput sutaijartunik, iglovinit iniksautsialaungitut inungnut iningine. Iglovinit tâpkoa serkomitaumavut, ininginele iglokarpok nutânik, mingoartaumajunik iviujamiglo kakortamiglo, aupaluktanik kolâkarlutik, Companit ilusing-at maliklugo. Iglut tâpkoa salumatsiarput tippitsiarlutiglo. Inungitalo iglut pijoridlarpat, piojoriluarput aglat inôsuktomit nanoriortomit.

Companit kajusivut iglolioromangmilutik Makkôving-me, Hopedalemelo, Nainemelo, Nutâmelo Okaub kani-tanganêtome, inôjomajut atsuilinerub maligaksangit maliklugit idluarkutiksanginut.

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These houses will as far as possible be built in a straight line, so that the villages will appear neat to the eye. Each house will be built at a set distance from the next house, so that there will be less danger of fire destroying many houses at once and leaving you homeless. The site on which they are built will be carefully chosen, and the water will be drained from the land so that the foundations and the land surrounding the houses are dry: for it is unhealthy to live in a house which is surrounded with mud. The houses will be built as near to the shore as possible, so that it will be convenient for you daily to place your refuse on a part of the shore, where it will be carried away by the tide.

For every new house that is built an old house will be destroyed, in order that the whole community may benefit by the destruction of these disease-traps. The land on which the new houses are built will remain the property of the Men of God; the new houses will be built by the Company and will belong to them. The Company's Trader will be in charge of these new houses and will arrange with you which house your family will occupy.

The headman of each family will be required every year to pay a certain sum of money to the Company for living in one of the Company's houses. For is it not right that each family should pay a share of the cost of building the house, and a share of the cost of keeping the house in good repair?

If the family to whom the new house is assigned does not take care of that house and keep it clean, then the Company's Trader will warn him that, unless he is more careful of the house entrusted to him, it will be handed over to another family who use greater care with the things which belong to the Company. If a hunter lends his rifle to a friend, he expects him to take good care of that rifle, to keep it clean and safe from damage. In the same way the

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Iglut tâpkoa ilûnatik tamaungatsainak sânganiarput naggojôvlutik, ajornangipat, iglugasait takoranidlarkovlugit ijemut. Ilûnatik adsigêktomik kanitarêngitigilârput aktorutilugatik, unuktut atautsikut nungutaugiangit ikomamut ilimananginersaukovlugo iglomêviksairutikonaselo. Tungaviksangit kenertautsiasualârput, nunangillo kôkullokalârput tungavit avatingillo panitsainarkovlugit, inôgiak iglome imaksulingme atsuilinalungimat inôtsemut. Iglut sidjab kanitanganêlârput ajornangipat, aksi-viksakarkovluse kanitomik ulutjauniartomiglo imânut, sannit sâptaukovlugit.

Nutâmik igloliortokarangat pêjajokalârpok iglomik nutaungitomik, iglugasangmiut idluarkutiksarsikovlugit mikkigiat tâpkoa kanimasekautit serkomitauninginut. Nuna iglut nutât tungavingit perkutauniarpok sulle Missionemut; iglulle nutât senajauniarput Companinut perkutauniarpullo tâpkonunga. Companit niuverniantingata iglut nutât aulalârpait, angikatiginiarpâselo iglut neliane inekarniarmangâpse. Iglomiokatigêt Companit iglungita ilangane inekartut angajokângat akkilêgiakalârpok attausermik Companinut jârit tamât. Idluartuinalungimât kitorngarêt ilûnatik akkilêngmatta iglub senajauningata akkingata ilanganik iglublo âkiktaugiakarningata ilâktaugiakarningatalo akkingata ilanganik ?

Aiparêk iglo attartortaujok kamagitsialungipakko salumasatsialugolo, Companit niuvertingata kaiblalârpak, iglolo kamagijautsianersaulungipat tunijaulârpok aiparêngnut kamatsiarnersaujûngnut Companit perkutinginik. Omajoksiortib kukkiutine attartortautikpago inôkatiminut, nerriukpok attarsijub kukkiut pairitsiarniarmago salumarsarlugo sujuktautailitulugolo. Taimaluatsiak Companit nerriukput iglut Companit senajangit ilipse

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Company expects you to take good care of the houses which they will build for the benefit of you and of your families.

Among White Men it is the duty of the housewife to keep every thing clean and tidy within the house, while the husband or the sons take care of the outside work and see that the walls are well painted and that the roof does not let in the water. So also you should arrange among your own families that each member of the household fulfils his or her share of the duty of keeping the house in good order both inside and outside. You will be proud to possess clean and healthy villages and bright homes like the White Men. How the strangers, who come from the South in ships, will admire the new condition of your homes!

At an appointed time the Company and the Men of God will call your elders together to discuss with them how best to carry-out these things which will help to bring new health and happiness to the people. But remember that neither Nain nor Hopedale nor Hebron were built in a day: neither can they be rebuilt in a day. These things cannot be accomplished by the Company and the Men of God alone. You people of Labrador must do your fair share of the work, when the time is ripe. We must all work together.



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kitorngapselo idluarkutiksanginut kamagitsiarniarapsigik.

Kablunâne imaitunik ilusekarpok: arnab perkutit iglomêtut kamagisôngovait salumarsarlugillo sujuktautaitinasuarlugillo, angutingatalo ubvalo erningita iglub silatânêtut kamagivait, karmangita mingoarutekatsiarningit kollátalo kussertailigianga kamagilugit. Taimaglo ilipse angikatigêktuksaugivose iglomêtut atunit kamagijaksakarkovlugit, atunillo piniarkovlugit piniaraksarijamingnik iglo âkiksimatsiarkovlugo iluanelo silatânelo. Piojorilârpose iglugasakarupse salumajunik inôtsemullo atsuilinarunik iglokarluselo kaumatsiartunik kablunâtitut. Tujormiat, angat pijut, iglupse ilinganingit nutâk pijoridlâlârpât.

Sukutsiane Companit inukotingita ajokertuijullo angajokaukatigêse katimakolârpait okakatigijomavlugit kanok tamakkoa idluarkutiksapsingnut kuviasutiksapsingnullo ilinganasuartut piniartaujungnarmangâta. Erkailauritsele Nainelônêt Hopedalelônêt Hebronelônêt uvloinarme senajaulaungimatta, nutângortitaujungnarniangilallônêt uvloinarme. Tamakkoalo piniarutaujungnangilat Companinut ajokertuijunullo kissimetôvlutik. Ilipse Labradoremiojose suliaksab tamattoma ilanga piniaraksarilârpase, ikajortigêkluta, neliutikpat.

PART III

WORK

CHAPTER XII

THE NATURE OF WORK AMONG  
ALL MEN



IN all parts of the world men work to provide food and clothing for their families, and for themselves. In the old days when there were no traders in the world, every man worked for himself. He hunted and trapped the wild animals and the fishes in order to bring back to his family the only things which they needed—food and clothing. If he was a bad hunter, then he and his family starved. In those days it was necessary to be a good hunter in order to live. In this manner men lived on the island of Britain many years ago; in this way also your fathers lived before the Men of God came and before the Company came.

In those very early days every man fashioned his own weapons for hunting, and each family sewed their own clothes. But some men were better hunters than others, and some men made better weapons than others, and some families made better clothes than others. Therefore the best hunters said to the best weapon makers and to the

## INGMIGOLINGAJUT III

### SULIAKARNEK

#### CHAPTER XII

##### SULIAKARNERUB ILUSERIVAKTANGIT INUNGNE TAMAITAKSOARNE



ILAKSUB nunangine tamaine angutit suliakasôngovut nangminitik ilatiglo patangaititsomavlugit nerkiksanut annorâksanullo. Itsarsoarme niuvernartokarkârtinago silaksoarme ilûnatik atunit nangminiksamingnik kissiane kamasôngolaukput.

Omajoksiorlune angut pinasualaukrok omajunik nujoartunik tokotaminik mingerianiglo angergautijaksakarmavlune ilame pijariakatuarijanginik—tagva nerkiksanik annorâksaniglo. Omajoksiortelutuinaugune pitsuitok tâмна nangminek ilangillo ajoksadlarput. Taimaimallo uvlune tâpkonane angut inôtsiaromagune ajoksarlugane omajoksiorteotsiariakalaukrok pitsortok. Taimailingavlutik inuit inôlaukput kikertaksoarme Englandeme jârit unuktut mattoma sivorngane; taimailingavlutiglo sivorlise inôlaukput ajokertuijut Companillo tikerkârtinagit nunapsingnut.

Taipsomanelo angutit ilûnatik atunit senasôngolaukput pinasûtimingnik, kitorngarêllo ilûnatik merksorsôngolaukput annorângmingnik. Angutille ilangit omajoksior teluangolaukput assimingnit, arnallo ilangit merksuluan golaukput assimingnit. Taimaimallo omajoksiortit pit-

## NATURE OF WORK AMONG ALL MEN

best clothes makers, ' We will supply you with a certain amount of meat and skins, if you will provide us with a certain number of weapons and a certain number of clothes.' In this way men began to trade with one another. The hunters who procured the most meat and the best skins for the weapon makers and the clothes makers received in exchange the best weapons for hunting and the best clothes: and likewise the best makers of weapons and of clothes received in exchange from the hunters abundance of meat and skins.

Thus, thanks to trade, men learned that the best hunters were able to provide their families with better food, better clothes and better weapons than the poor hunter who gained little meat and few skins to trade with the makers of clothes and weapons. Men also discovered that the hunter, who worked hardest and most skilfully, was able to provide his family with comforts which the poor hunter or the lazy hunter was unable to provide for his family. Thus men began to work not only in order to avoid nakedness and starvation but also to provide comfort for their families and a sufficient store of supplies against the sickness or the old age of the hunter.

In those very early days every man worked with his hands and by the sweat of his body; but those who were wise among them learned to work more cunningly than others, so that with *less* labour they made for themselves *greater* gain. Thus your forefathers learned how to make nets from seal-hide: these nets they set for the seals, because, once a net has been set, it is always ready to catch seals; although the net yawns with open mouth, it is a tireless hunter, unlike the man who grows weary waiting for many hours with his spear above the seal hole. The net catches more seals than the hunter, and enables the

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sortut pikkaringnerpât pinasûteliortit annorâliortillo pi-  
luangonerpât okautivait: Tunidjivigijomavapse nerkemik  
amingniglo kissingniglo, senajomagupse pinasûtiksap-  
tingnik annorâksaptingniglo. Taimailingavlutik inuit  
niuverniarkatigêlerput. Omajoksiortit tokotsiluartut  
omajunik taungniutekarput nerkemik kissingniglo aming-  
niglo pionerpânik taungniutigilugit pinasûtinik annorâng-  
niglo pionerpânik; taimaglotauk pinasûteliortit annorâ-  
liortillo pisôngonerpât senajatik taungniutigivait nerkik-  
sanik amerniglo.

Tauksêjut taimaitut kujagijaksauvut, tâpkutiguna inuit  
ilimatta omajoksiortit pikkaringnerpât patangaititsijung-  
narmatta ilamingnik nerkiksalilugit annorâksalilugit pina-  
sûtiksalilugillo, omajoksiorte pikkarluktok taungniutik-  
sakartinago nerkiksanik amerniglo. Inuit nagvârivuttauk  
omajoksiorte omaridlartok pikkariktok pisijungnarmat  
sunatuinarnik ilame idluarkutigijanginik omajoksiortib  
erkeasuktub pikkarluktub pisiarijungnangitanginik ila-  
minut. Taimaimallo inuit suliakalerput annorâkanginek  
perlernerlo alingitarijomavlugik kissiane-ungitok ilatigle  
idluarkutiksalijomavlugit, katersojjomavlutiglo komiutik-  
sanik, ajoksartokarkonago omajoksiorte kanimalerpat  
sapilerpallônêt inukoarnermut.

Uvlune tâpkonane itsarsoarme angutit sulisôngolauk-  
put aggangmingnut timimiglo kidjijarningine, silatuner-  
salle iliput kanok *sulinersaujungnarmangârmik aksoror-  
nersaugiakalugatik*. Sivorlise iliput nulloaliorungnara-  
mik aklunânit kissijanit. Nulloallo tâpkoa ningitipait  
imânut puijenik nulloartitsijomavlutik, nulloat âkiksimat-  
siartuarpatta atuinautsainarmatta nulloartitsinermut. Nul-  
loat omajoksiorteojârput merngortorungnangitut, kane-  
kartut sorlo aitangatsainartomik, ilingalungilallo angutitut  
naulalijartotut utakingudlarsinnartotut puijib agloane.  
Nulloat angunersaugijaidlarput angumit, taimaimallo

## NATURE OF WORK AMONG ALL MEN

hunter to be doing other things while it is catching seals for him. Yes—your forefathers were wise to use the net: but some learned to use the net more skilfully than others; those who were most skilful gained the greatest store of possessions, even as to-day the more skilful trappers among you gain greater possessions than the careless trappers.

In all parts of the world a man's wealth depends upon his fitness as a worker. There are three kinds of workers:

- (1) Men who labour with the strength of their arms to provide food and clothing for their families.
- (2) Men who combine *skill* with the strength of their arms, to provide food, clothing and comforts for their families.
- (3) Men who by their wisdom and skill in directing the work of others, provide food, clothing and comforts for their families.

There are very many people in the world who only labour with the strength of their arms. For these men and for their families there is little wealth, because the work which they do requires little skill.

There are fewer workers who combine skill with the strength of their arms. They are rewarded for the skill of their work with greater wealth than those who only labour with their arms.

There are still fewer workers who have the wisdom and skill to direct the work of others and to improve the methods of working. These men gain great wealth by their wisdom and skill. Such men often begin to earn



Men in western Canada combining skill with the strength of their arms to gather the plant from which flour is made.

Angutit Kanademiut, kangitomedlutik, nukkiminut sillatunermullo ivimik kakkokksamik kattersoijut. (p. 169)



Albert, the second son of King George, watching a band of White Women sewing boots with great care.

Albert, Atanerub Georgib erninga aipangat, kamagijok kannok arnat (Kablunât) kammiliormatta utsertutsiarlutik. (p. 217)



Our great care is for the future of the Inuit, and we are therefore the special protectors and helpers of all Inuit boys and girls.'

'Issumagiluarpavut inuit sivuniksangat ; taimaimallo angiluartomik nukappiat nivarsiallo sernngiluaromavavut ikajorlugillo.' (p. 237)



## SULIAKARNERUB ILUSERIVAKTANGIT

angut assianik suliakarungnarpok nulloat angutilugit puijenik angutib piksanginik. Ila, sivorlise silatulaukput atulermatta nulloanik. Adsigêlaunginivulle, ilangit silatunersat sulinersaulaungmatta nulloanut assimingnit, silatunersallo perkutekarpalianersauvut assimingnit, sorlo uvlome mikkigiarniarte silatujok sulinersauvlune perkutekarnersaungmat mikkigiarniartemit erkasutsialungitomit.

Silaksub nunangine tamaine inub akluininga perkutekarninga atavok sulitsiarungnarninganut. Suliakartut avitaujungnarpup pingasôlivlugit:

- (1) Inuit sulijut tallermik nukkinginut, ilatik taimak patangaititsomavlugit nerkiksanullo annorâksanullo.
- (2) Inuit sulijut tallermik nukkinginut *silatunermik pikkaringnermik* ilakartilugo, taimaglo ilatik patangaititsomavlugit nerkiksanut annorâksanullo idluarkutiksanullo sunatuinarnut.
- (3) Inuit silatujut pikkariktut assimingnik aulatsijungnartut suliningine, taimaglo ilatik patangaitilugit nerkiksanut annorâksanullo idluarkutiksanullo sunatuinarnut.

Inukarpok unuktunik silaksoarme tallermik nukkinginut kissiane sulijut. Tâpkoa ilangillônêt akluilualungilat suliakaramik suliaksatuinaujunik, tamattomungalo silatuluariakangilat.

Sulijut tallermik nukkingat atorlugo ilakartilugo silatunermik pikkaringnermik ikinersauvut. Taimaitulle akilertauvut suliningit pikkaringningillo maliklugo, akkituluarpullo tallermingnut kissianut sulijunit.

Amalo ikinersaulerivut tâpkonangat silatujut pikkariktut aulatsijungnartut assimingnik, ajokertuijungnartullo assimingnik kanok sulinersauvlutik sulijungnarmangâta. Taimaitut akluilerpup silatunermikkut pikkaringnermik

## NATURE OF WORK AMONG ALL MEN

possessions by combining *skill* with the strength of their arms. They are soon found to be so clever that they are no longer required to work with the strength of their arms, but to spend all their time in directing the work of others.

Innuits hunters are most likely to gain possessions by combining *skill* with the strength of their arms. It is easy for any man to place his traps down in the snow with the work of his hands and his legs; but it is another matter to arrange the traps in such a way as to deceive the cunning of the fox. The hunter who has placed his traps *without skill* often returns to find the bait gone, but no fox in the trap. The skilful hunter has learned to deceive the fox, and when he visits his traps, he brings back more skins and thereby gains greater wealth than the man who has hunted without skill.

Each of your tribes has a headman or a head woman who directs with wisdom the doings of your tribes. All difficulties and problems of the tribe are brought to the headman for his advice. But if every man of the tribe was equally wise as the headman, then there would be no need to have a headman. Men are not equally wise: men are not equally skilful workers: men are not equally hard workers in any encampment.

You know how different your dogs are one from another: each dog has its own traits: some dogs pull better than other dogs: some dogs are stronger than other dogs: some dogs pretend to work hard, but are idle when their driver dozes on the komatik. There is only one leader to each dog team. He with the effort of the good dogs and

## SULIAKARNERUB ILUSERIVAKTANGIT

kullo. Pigiarnerne taimaitut akkiliutiksarsikattarput atoramik tallermik nukkinganik *silatôvlutik*, taimaglo nelonajaisinnarput silatunekarnermingnik issumakarnermingniglo, taimaimallo atuluariakarungnaiput tallermik nukkinganik, aulatsijungortitauvulle assimingnik suliningine.

Inuille omajoksiortit akkiliutiksarsikattarput tallermik nukkingat atorlugo *silatujomik*. Okumailungikallopok mikkigiat âkiklugit apume aggangmik niungmiglo sulianginut, assiangoorle mikkigiat taimak silatutigijomik âkiklugit terrianiak ilinek uiverijaukovlugo. Omajoksiorte *silatunine atornago* âkiksojok mikkigiaminik takosailerune malugosukattarpok narriak nerrijaungmat terrianiarle mikkigiarsimangimat. Omajoksiortele silatujok pikkariktok ilisimavok kanok terrianiak uiverijaujungnarmangât, takosailerunelo sunaubva angergaujijungnarpok aminik ununersanik omajoksiortemit silatunermik atulungitomit, taimaimallo akkiliutiksakarnerisauvok tâpsomangat.

Iglugasapsingne tamaine (Labradoreme-ungikaloar-tome mâna) angajokâkasôngovose angumik arnarmiglônêt silatujomik aulatsisûmik inokatime piniarninginik. Okumaitut nelonartullo ilûnatik âtauvut okautigijauvut angajokâmut, tâpsomalo ataniorutigivait. Iglugasangmiulle ilûnatik angajokâktut silatutigigunik atanekariakarajangilase. Inuit ilûnatik adsigêktomik silatutigilungilat, ilûnatik adsigêktomik pikkariktigilungilat, ilûnatiglo iglugasangne adsigêktomik sulisôngolungilat ilungertorlutik.

Kaujimavose kingmise adsigêlungimatta, ilûnatik atunit ilusekarput nangminerijamingnik. Ilangit kemuluarput assimingnit; ilangit nukkekarnersauvut assimingnit; ilangit kemualakôrput kemukserte kamatilugo, kemualaipulle kemukserte sinisilerpat kamutime. Kemuksit atautsit issuraktunetuakasôngovut, issuraktunerlo ikajortauvlune

## NATURE OF WORK AMONG ALL MEN

the poor dogs drags the komatik over the snow and ice. One dog is not strong enough to drag a loaded komatik by his own efforts: nor are two dogs strong enough: it requires the effort of a whole team of dogs and the skill of the leading dog to drag a komatik to the end of the journey.

It is the same thing with the efforts of men to provide food, clothing and comforts for their families and for themselves. In these days men combine in their efforts to earn their food. If the Company had no Posts in your country, there would be no gain to you in trapping foxes; for there would be no Traders with whom you could exchange your skins for trade-goods. By trade the Company provides a livelihood for you and for many other people: the Company provides you with goods in exchange for the skins which you trade with the Company's Traders; the Traders in turn earn their food and comforts from the Company by trading with you; the sailors also who man the Company's big ships earn their food and comforts by safely bringing the supplies to the Company's Posts and by safely carrying back to the island of Britain the furs which you have traded at the Post.

In the island of Britain other Traders of the Company sell the furs, which you have trapped and traded at the Post, to merchants and thus earn their food and comfort, and by their trading of your skins pay for the ships and for the supplies which in turn are traded to you.

The Governor of the Company directs the tasks of the Chief Officers and of the Traders with whom you work, and likewise he directs the captains of the ships,

## SULIAKARNERUB ILUSERIVAKTANGIT

kemualajunut kemualaitunullo kamutik uniarpât aputekut sikkokullo. Kingmiub atautsib pitôvlune, nukkekatsiangimut, kamutik usselik uniarungnangilâ, kingmiglônêt magguk nâmalungilak, sangêluarmanik; ununersaugiakarput; kingmillo ilûnatik ikajortigêklutik, ikajortauvlu-tiglo issuraktunerub ilisimanganut, kamutik uniarpât ingergarnerub nâninganut.

Taimailingaluatsiarivok inuit pinasuarningine ilatik patangaititsomavlugit nerkiksanut annorâksanullo idluar-kutiksanullo sunatuinarnut. Uvlune makkonane inuit ikajortigêkput inôgutiksarsijomavlutik. Companit niu-verniarvekarajangipatta nunapsingne terrianiarnise tukkekaluarajangilak; aulaiviksakarajanginapse pisuktit aminginik taungniutigilugit niuviaksanik sunatuinarnik niuervingmit. Niuverniarneket tagva Companit inôgu-tiksarsiviksakartipâse; Companit perkutit sunatuinait aulailugit ilipsingnut pisuktit amingit âtase Companit niuvertinginut pisiarivait; niuvertit ama inôgutiksarsivut Companit niuvernarkatigingmase; kippalut ama Com-panit umiaksoanginêtut inôgutiksarsivut kamatsiarlutik udjertutsiarlutiglo adjarsigamik perkutinik niuviaksanik Companit nunanginut angergautjigamiglo Englandemut pisuktit aminginik assinginiglo aulaisimajapsingnik Com-paninut.

Kikertaksoarme Englandeme ama Companit kivgangita ilangita pisuktit amingit âlauptase aulajasele niuerving-  
nut aulailerivait pisiniartenut, taimaglo tâpkoa kivgartor-  
lutik Companinik akkilertauvut inôgutiksarsivullo, niuver-  
niarnekullo taimaitokut Companit pisiniarungnarivut  
umiaksoanik adjarsijuksanik niuviaksanik aulajaksaniglo  
ilipsingnut.

Companit angajokâksoanga (Governor) aulatsivok  
niuvernartekotingita sulianginik, niuvertillo angajokâ-  
ngita angajokârsungitalo sulianginik, umiaksuillo angajo-

## NATURE OF WORK AMONG ALL MEN

who in turn direct the work of the sailors. Thus the workers of the Company are like a team of dogs all toiling together to haul a mighty komatik by their combined efforts. If some of the dogs fail to do their share of the work, then the komatik goes slower and there may not be sufficient food for the journey. If the Company's Traders in the island of Britain cannot sell to the merchants those skins which you trade at the Posts, then the Company cannot supply those trade-goods which you need at the Posts. If you do not trade skins to the Company, then the Company's Traders in the island of Britain have no skins to trade with the merchants; and again they cannot supply trade-goods to your Posts. *Thus you see that in a large measure you depend for your livelihood and comforts on the Company and the Company also depends on you.*

In the same way that there are many workers of the Company who strive together to provide the merchants with fur, throughout the world there are many bands of men who work together to make flour, to make rifles, to build ships, to build engines, to make clothes and to provide men and women with all things which they require for the comfort of their lives.

In order to build motor-boat engines, metal is needed. Therefore a band of men is sent out to find metal in the rocks. When they have found the right kind of metal, another band of men is sent out to extract the metal from the rocks: other bands of men are sent out to load the metal into ships and to bring it to the big encampments where the motor-boat engines are made. The metal is then traded to the makers of the engines, who employ large bands of men to fashion the metal into the right shapes and to build the engines. The engines are then traded to big merchants such as the Company; the Company then trades these engines to you.

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kângita kippalungitalo sulianginik. Taimaglo Companit kivgangit inub kingmingititut kemuktutitut ilingajôjârput, ikajortigêklutik uniarput sorlo kamutiksoangojârto-mik. Kingmit ilangit ikajutsialungipatta tagva kemuksit sukailivut, takoaksarlo amigadlaroarpok ingergarnermut. Companit kivgangit Englandeme aulajungnangipatta pisuktit aminginik aulajapsingnik niuvervingnut pisiniartunut assimingnut, tagva Companit pisiniarungnangilat perkutinik niuviaksanik adjartoraksanik niuvervingnut. Aulailungikupselo aminik Companinut, tagva Companit kivgangit Englandeme aulajaksakangilat pisiniartenut, taimaimallo ama pisiniarungnangilat niuviaksanik niuvervingnut âtaksanik. *Taimaimallo tukkisiniarpalukpose aulainise Companinut Companillo aulajaksakarngit ilipsingnut atajigêluatsiarmanik.*

Sorlolo suliakartut unuktut ikajortigêklutik Companit aulajaksakartingmagit pisuktit aminginik pisiniartenut, taimaluatsiak silaksub nunangine sunatuinarne suliakartut ikajortigêklutik senavut senaugarmik, kukkiutiniglo, umiaksoaniglo, umiaksuillo umiallo erkavinginik, inuillo annorâksanginik sunatuinamaringniglo inuit idluarkutiksanginut ilingajunik.

Umiat erkavingit môtat senajaujungnarkovlugit, senajit kikiakariakarput. Taimaimallo angutit keneriartortitavut kikiaksanik kairtune. Tâpkoalo nagvârpatta kairtunik kikialingnik, assingit tilijavut kikiaksak pêjarlugo kairtunit; assingit ama tilijavut adjarsikovlugit kikiaksanik umiaksoatigut iglugasaksoarnut senaviojunut môtanik. Kikiaksak aulajauvok tagva môtaliortunut, tâpkoalo kikialerijut suliakartipait kikiaksak auksitilugo senalugolo môtaliortutigilugolo. Môtat tagva pijarertut aulajavut pisiniartoksoanut Companit, Companillo ama aulailerivait ilipsingnut.

## NATURE OF WORK AMONG ALL MEN

When you build snow-houses in the winter, every member of the family has a certain task to perform. Some cut the snow into slabs, others carry the slabs to the place where you have decided to build the snow-house; others place the slabs in position, others fill-in the chinks between the slabs with snow, others cut thin pieces of ice to provide a window for the house. Thus in a short space of time a fine warm snow-house is built, *each member of the family contributing his share of the work.*

Whether a band of men is making rifles or flour or motor-boats or cloth or houses, the method of labour is the same. Each man contributes a share of the work, each man depends on the skill of the other workers as much as on his own skill, and all are directed by the chief man, so that everything is done in order.

Among all bands of workers there are certain laws which govern their work. The merchants who govern the bands of workers know that they can only trade things which are well made by their workers. They also know that bands of men make things well, when they are well cared for by the merchants for whom they work.

Therefore it is the rule among wise merchants to treat their good workers well, in order to encourage them to use all their skill in the making of the trade-goods, which by reason of their excellence are easily traded to other merchants.

In the old days before men learned how to make rifles and cartridges, there was a great trade in bows and arrows and in spears. But as soon as men were banded together to make rifles and cartridges, then the makers of bows and arrows and spears became poor, because every one preferred to use rifles and cartridges and there was no trade for their bows and arrows.



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Iglovigaliorupse okiorme ilûnase ikajortigêkpose iglovigak pijarerkovlugo. Ilapse ilangita aput saviujarpât, ilangita ama aput saviujartaujok âpât iglovigaliorvingmut. Assingit ama iglovigaliorput, aput saviujartaujok âkiklugo kalerêktilugit, ama assingit sikkosiorput igalâksamik, assingillo ama killangit simikpait. Taimaglo iglovigatsiak keujanangitok senajauvok, *ilûnatik ikajortigêtsiarmatta*.

Inuit kukiuteliormangâta, senaugaliormangâta, môtaliormangâta, annorâksaliormangâta, igloliormangâtalônêt, tâpsomingatsainak ilusekarput. Suliaksak avitauvok, ikajortullo ilûnatik piniariakarput piniaraksarijamingnik ilungertorlutik, ilûnatiglo aulatauvut angajokâm ut aulatsijomut, pijarialit ilûnatik nâmaktomik piniartaukovlugit.

Suliakakatigêt ilûnatik aulatauvut perkojanut maligaksanut suliamingnut ilingajunut. Angajokât aulatsijut senajunik kaujimavut aulajungnaramik perkutinik senamatsiartunik kissiane. Kaujimavuttauk senajit senatsiar-sôngomatta pairijautsiaramik pitsiarviogamiglo angajokâmingnut.

Taimaimat angajokâtsiat ilûnatik iluserivât senajitik ikajortitik pitsiarvigivlugit, senajit kувiasutekarkovlugit piojunik senajomavlutik, senamajut aulaigiangit pisiniartunut ajornarkonago.

Uvlune nutaungitune inuit ilisimakârtinagit kukiuteliornermik sakkoliornermiglo, pitikseliortokadlalaupok kargjunginiglo kalugianiglo. Senajille ikajortigêklutik kukiuteliormatta sakkoliorlutiglo pitikseliortit kargjulior-tillo kalugialiortillo aklulerput, kukiutit sakkungillo nâmagijauluarmatta, pitikseliortillo suliaksairutivut.

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This is the same among all bands of workers and among all merchants to-day. Men of wisdom and skill find out *new* things every day, and every merchant tries to make a better article at less cost than the rival merchants can, so that men will buy his goods in preference to the goods of other merchants.

Who is there among your people who will find a better way of trapping foxes than is known to-day? There is a saying among White Men that 'nothing is perfect'. In every trade-article, in every piece of work, a man of greater wisdom and skill than other workers can make some improvement. Therefore the merchants and traders seek not only the things which will satisfy people to-day, but the things which are likely to satisfy them in the future.

## SULIAKARNERUB ILUSERIVAKTANGIT

Iluserlo tamanna atudlarivok uvlome sulle suliakakati-gêktune pisiniartunelo tamaine. Inuit silatujut pikkarik-tullo nagvârput *nutânik* kaut tamât, pisiniartillo niuviak-sakarasarput ânanaunersanik akkikinersaniglo akkera-mingnit, pisijomajut pisingârkovlugit tâpsoma niuviak-sanginik akkerame pinginit.

Kina akunapsingne nagvârniarkâ ubvalo senaniarkâ mikkigiarmik ubvalo terrianianiutemik pionersaujomik uvlome atortomît? Kablunât akorngane okausiovaktokar-pok innersimamariktokangimat ubvalo kanoetokangito-kangimat. Niuviaksane tamaine, senajaujunelo tamaine, inuk silatunersak assiminit nagvârkatarrpok sunamik pioluartomik pilauktomit. Taimaimallo niuvertit pisi-niallo nagvârasuarput perkutinik nâmaksititsijunik inung-nik uvlome kissiane-ungitok, perkutinigle inuit nâma-gilârtanginik kajjomârtometauk.

## CHAPTER XIII

### TRAPPING AND CARE OF SKINS



**B**RAVO! The first snow has come and the ice is forming on the lakes. Soon it will be time to put out the traps. There are mice in plenty and the signs of foxes are everywhere—bravo! This winter we shall trade many skins with the Company and we shall gain many possessions.

But many of the Innuits, alas, are less skilful and patient hunters than the Indian hunters or than the White Men who trap in the North. For often Innuits hunters make very little effort to secure many fox-skins.

No wonder your beautiful damsels prefer to marry a good hunter, a man who is an honour to his camp and can provide for his family comforts and new possessions! In all parts of the world such men are favoured by fair damsels.

When you are making a long journey in the winter, there is much work to be done every morning before starting on the day's march. Food is warmed up, skin-boots are softened, the runners of the komatik are examined and are covered with mud or are glazed again. The deer-skins and the remaining food are firmly lashed on to the load and the dogs are placed into their harness. Then at length the journey starts again.

## CHAPTER XIII

### MIKKIGITJERNEK PISUKTILLO AMINGITA PAIRIJAUTSIARNINGIT



UVIANAK! Kanigolerivok tessillo sik-  
kokalerput. Mânakut mikkigitjerveka-  
lâropok. Nunivakkakadlarpok ilûnânelo  
tumekadlarpok terrianianik. Kuvianar-  
mêk! Okiorne tamattomane aulajung-  
nalârpogut terrianianik unuktunik Com-  
paninut akkiliutiksakadlalârpogullo.

Sinaungamêgle! Inuit ilangit unuktokasait omajok-  
siorteolungilat taimak silatutigilutik taimaglo inneroitigi-  
lutik Allatitut kablunâtitullônêt avane tachâne terrianiak-  
siortutitut. Inuit terrianiaksiortit ilungertorkattalungilat  
unuktunik terrianianiaromavlutik.

Tatamnalungilak uigasuse kênatsiariktut aipakaroma-  
gamik pinasuartemik sulitsiartomik! Angut taimaitok  
nunagijame nertortaujutiksanganut ilingangmat, ilanelo  
patangaititsiarungnaripait tunidjivigivlugit perkutinik nu-  
tânik manigornartuniglo unuktunik. Silaksub nunangine  
tamaine angutit taimaitut kuviagijauvut uigasungnut.

Kaningitoliarasuarupse okiorne sunatuinarnik suliak-  
sakasôngovose kaut tamât uvlâkut parngnailertiluse aula-  
romavluse. Nerikksak atuinarutauvok, kammit tessiter-  
tauvut, kamutiub pergângit kemergojauvut pijariakar-  
pallo nennuertauvut. Tuktujat kingmisullo takoaksallo  
nakkitartauvut kamutime kingmillo annujauvut. Taima,  
atuinauvogut aulartuinariakarvogut!

## TRAPPING AND CARE OF SKINS

Likewise it is necessary to make careful preparations for the trapping season, long before the time arrives to set the traps on your hunting grounds. In the first place the hunter will prepare to leave the Post as soon after 'ship-time' as possible, and having provided himself and his family with a good outfit both of food and of traps will seek a hunting ground a long way from the Post, where there are likely to be more seals and more foxes, than are found in the neighbourhood of a big encampment.

He will be a wise hunter who says to the Company's Trader, 'Last year I used fifty traps and brought to you fifty fox-skins; this year give me seventy-five traps and I shall try to bring you at least seventy-five fox-skins.' Do you not see that the more traps you set, the more foxes you are likely to catch? Do you not see that by trading a greater number of foxes with the Company, you will secure greater possessions for your family and for yourselves? Therefore provide yourselves with *more traps* than you used before.

When you have reached your hunting grounds, spare no effort to make many caches of meat both along the coast-line and inland. For these meat-caches not only provide food for your family and for your dogs, but they also attract the foxes to your neighbourhood, especially when there is a scarcity of food for them. The carcass of a whale or of a walrus drawn up onto the shore beyond the ice gives off a smell which the wind will carry to the nostrils of many a hungry fox. Often many foxes will be caught round these caches when the time is ripe for setting your traps.

Often your hunters do not take enough care of the skins which they have trapped. They bring their furs to the

## MIKKIGITJERNEK PISUKTILLO AMINGITA

Taimaluatsiak terrianiarniarviub sivorngane parngnai-  
leriakarivose atuinukovluse mikkigiat âkiksoromavlugit  
mikkigitjeriartorvik neliutisinnarpat. Sivorlermik, oma-  
joksiorte aularasuarniarpok Companit nunanganit umiak-  
soak aularsimatuarpat, takoaksarsimavlunelo amigangi-  
tomik nangminermiut ilaminullo ikilualungituniglo  
mikkigialijarlune pinasuarviksarsioriartorniarpok niu-  
verviub kanilungimariktangane, puijekarnersauniarkôr-  
tome terrianiakarnersauniarkôrtomelo.

Silatujônianarpok omajoksiorte Companit niuverniarti-  
nganut okartok: 'Takuk! Achâne mikkigiakalaukpunga  
50nik âtsivigilaukpagillo terrianianik 50nik. Okiorne  
tamattomane tunidjivigilaunga mikkigianik 75nik oktor-  
niarpungalo âtsivigijungnangimangâpkit terrianianik 75  
nik.' Tukkisilungilasê ununersanik mikkigiakarupse  
ununersanik terrianianialârpalugapsê? Tukkisilungilasê  
terrianianik ununersanik aulaigupse Companinut, akki-  
liutiksakarnersaulârapse perkutisinersaujungalârapselo  
piksapsingnik ilapselo piksangingnik? *Taimaimat mikki-  
giakarnersaunasuaritse ununersanik atulauxtapsingnit  
sivorngane.*

Tikisimagupselo pinasuarvigijomajapsingnut ilunger-  
toritse nerkejanik kematulijomavluse sidjamelô nunama-  
ringmelo. Kematuliosimajut taimaitut nerikksatuinau-  
nialungimatta ilipsingnut kingmipsingnullo, narriaksau-  
niarpulletauk terrianianut, piluartomik terrianiat nerik-  
sarsitsiarungnangipatta. Arviub aiviublônêt sillungata  
nunamut âtaumajub sikkub timerpasiktanganut tippinga  
anoremut âtauniarmat terrianiat uningâdlartut unuktut  
kingânginut. Ilangane terrianiat unuktut mikkigiartau-  
niarput kematulivit taimaitut kanitangine mikkigiakarvik  
nelliutisinnarpat.

Ilangane terrianianiartit kamatsialungilat mikkigianut  
pijangita aminginik. Akattarpait niuvervingmut merku-

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Post spotted with blood, grease or oil. If these skins had been kept clean, the Trader would have paid as high a price for them as he pays to the careful hunter who brings to the Post pelts clean-scraped and covered with spotless fur. The prudent hunter places his skins in a clean sack, where they can come to no harm.

You must know that in the country to the South of your land, where there are many trees, the foxes and the other creatures which the Indians trap are more cunning than the white foxes. Why should these foxes be more cunning and more difficult to trap than your foxes? It is because the Indians have trapped foxes and other creatures for many hundreds of years, and therefore the foxes have learned wisdom which often protects them from the traps which the Indians set for them. There is a saying among White Men that a child who has once burned his fingers will not play with fire. Likewise among foxes or among other animals, once they have learned that men are their enemies and seek to capture them, they become by nature more wary of human beings, and avoid the traps which men set for them. It is the same thing with wolves and with seals in your country. For the wolf was always an enemy to your fathers, and the seal was always the food of your people. Often you see wolves prowling in the distance, but the wolf has learned that men have dangerous weapons, and that if he approaches too close, he is likely to receive a bullet. The seal, too, often shows great caution; and many a hunter returns to his igloo empty-handed, because the seal showed more cunning than the hunter.

In the old days very few white foxes were trapped because they did not provide food for your ancestors. Therefore there was less need for the white fox to be frightened of men and their traps. But nowadays the white fox is learning to be crafty, because he has good



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ngit aungmut orksumullônêt pujarmullônêt salumaivlutik. Amit tâpkoa salumaitailititaulaurunik niuvertib akkekar-tinajarpait sorlo kamatsiartub âtangit kabjartautsiartut salumatsiartullo akkekartingmagit. Terrianianiartiblo kamatsiartub amit pôkpait pôngmut ippekangitomot sujuktailititaukovlugit.

Kaujjuksauvose nunaksoarme nunapse sekernganê-tome, napârtokadlartome, terrianiat pisuktillo sunatuinait Allat pinasuartangit ilinioluarmatta kakortârsungnit. Suna pivlugo ilinionersauvât mikkigianullo pijaujarnêluarkât terrianianit pinasuartapsingnit? Imaipok: Allat Allallo assingit jârit hunderteokattartut nâvlugit pinasuarsimat-sainarmatta pisuktinik sunatuinarnik, taimaimallo pisuktit silatusisimavut, tamattomungalo udjertortitauvut mikki-giarakonagit Allat âkiksoranginut. Kablunât akorngane okausiovaktokarpok sorusek aggangminik ôtok pingoa-rungnainiarmat ikomamik. Taimaktauk terrianiat pisuk-tillo sunatuinait ilituarpatta pinasuartaugamik inungnut, ingergât ilimasukput inungnik, mikkigiallo inuit âkiksor-tangit alingitarivait. Nunapsingne amarkut puijillo tai-mailingavut, atâtapse amarok omigitsainalaungmatsuk, puijillo nerkiaksautsainalaungmatta inôkatigêksoangonip-singnut. Ilangane amarok takojungnaralloarpase kani-ngitomit, amarorle ilipok inuit erksinartunik sakkolijar-matta, kaujimavorlo kaninârune inungnik pijaujunga-rame ilulingmut. Puijetauk ilimasuklune udjertutsiara-suarpok; omajoksiortillo unuktut angerarput angergauti-jaksakaratik, puijit silatunersaukattarmatta inungnit.

Uvlune nutaungitune kakortârsuit pinasuartaualau-ngilat, nerrijausôngolaungimatta sivorlipsingnut. Taimai-mat kakortârsuit erksigiakalaungilat inungnik mikkigia-niglo. Mânale kakortârsuittauk silatusilerput, tange-lingmik erksigiakarmatta inuit mikkigianginik. Taimai-mat âkiksoitiluse mikkigianik silatunersaujuksauvose

## TRAPPING AND CARE OF SKINS

reason to fear the traps of men. Therefore in setting your traps you must be more cunning than the fox; otherwise the fox will eat your bait, but he will avoid your trap. In the old days one could set a trap without even covering it with snow; for the fox was ignorant of the nature of traps: he had never heard the clang of the iron, when the trap closes. But the white fox is becoming as clever as your hunters and laughs at the clumsy traps which are often set for him.

There are still among you certain carvers of ivory, men who rub the ivory delicately and with great patience and fashion it into one shape or another. These men know that if they are impatient with their work and rub the ivory too hard or attempt to finish their task too swiftly, they will break some brittle portion of the image which they are carving. Then their labour will be to no avail and they will have wasted much time to no purpose.

Should not your hunters have the same patience and care in the setting of traps? Often a hunter will go far away from his encampment to set his traps, but his labour is likely to be in vain, if he does not use the greatest skill and patience in placing his traps in the right place and in setting them with great cunning. When he returns he will find his bait gone, but there will be no fox lying dead in the trap. The fox will be licking his lips and laughing over the good meal which the hunter gave him.

Since the hunter has now obtained from the Post-manager a larger number of traps than before, it is necessary that his trap-lines should be longer, and therefore he is a wise hunter who arranges that other members of his family visit the traps which lie nearest to the encampment, while he visits the more distant line of traps. Let the women and the children also trap hares and the lemmings\* when their fur has turned pale in the winter;

\* Subject to conditions of trade.

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terrianianit; taimaingikupse terrianiab narriaksak nerri-  
niarpâ, mikkigiamulle pijautailivlune. Uvlune nutaungi-  
tune mikkigiak âkiksortauvlune mattujaujariakalaungi-  
larlônêt apumut, terrianiak ilisimalaungimat mikkigiat  
kanoelinganinginik, tussarsimalaungilarlônêt kikiab siva-  
nerninganik mikkigiak kêsitilugo. Mânale kakortârsuk  
silatunginersaulungilak terrianianiartermit, mikkigiallo  
âkiksortautsialungitut ijoralautigituinarpait.

Ilapse ilangita saunelerisôngovut sulle, kenuesarlutik  
kamatsiarlutiglo tôgâk niogarpât sunangoalio<sup>o</sup>lutik. Ang-  
utit tâpkoa kaujimavut kenuesarungnaituarunik sulia-  
mingnik tôgârlo okumailuartomik niogarunitsuk tuavilua-  
rasuaruniglônêt senangoak pijareromavlugo, senangoab  
sukutsia amitok serkomisaraitok serkomilâramitsuk. Tai-  
maglo suliangit sulinajangilak, situndillo atorsimajut  
tamattomunga asserkejautuinarput.

Omajoksiortiselo taimak kenuesartigijuksaungilât kam-  
atsiartigijuksaungilâllo âkiksoilutik mikkigiamingnîk?  
Ilangane omajoksiorte kaningitoliaromavok mikkigitje-  
riartorlune, suliangale suliniatsangilak kamatsialungipat  
kenuesarmarilungipallo mikkigiakarvik kenerlugo mikki-  
giallo âkiksutsiarlugit silatunine atorlugo. Takosaigune  
malugosungniarpok narriak nerrijaungmat terrianiaka-  
lungimalle mikkigiaksimajomik. Terrianiab kangasi-  
nângne alluktorniarpâk, nerrimârarlo omajoksiortib tuni-  
janga tâpsomunga kungautigilugo.

Sivornganenit omajoksiorte mikkigianik ununersanik  
tigisisimangmat niuvertemit, takinersamik sivitunersamik  
mikkigiakarvekariakarniarpok, taimaimallo silatutuinar-  
niarpok mikkigiat kaninersat kamagijaukopagit ilaminut,  
tâmna nangminek kaninginersanik kamatilugo. Arnat  
sorutsillo mikkigiakarlit ukkalerniutinik avinganiutiniglo\*  
tâpkoa merkuarpatta okioksiutinik, amit taimaitut

\* Agviartokangipat niuvertiub ilinganingine.

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for you can trade these skins also with the Company. By trapping these other creatures and by looking after the fox-traps near to the encampment your women and children will help to provide for themselves those comforts and possessions which should belong to the best Innuït families.

When a family is building a snow-house, some of its members employ their time in dragging the blocks of snow by komatik from the digging-pit to the threshold of the house, where the builders are working. Otherwise it would be a slow task for the builders to fetch their own blocks of snow.

In the same way during the short trapping season, there should always be people to bring food to the hunters, rather than that the hunters should desert their traps in order to fetch supplies from the Post. How can your family gain wealth from fox-skins, if for a period of the trapping season your traps are deserted? The crows and the wolves will devour the fox carcasses which remain in the traps.

*After* the trapping season—that is the time for feasting and merriment at the Post, that is the time for sports and games and races. Among White Men there is a saying that ‘there is a right time for work and a right time for play’; among the Innuït it is right to work during the whole of the trapping season with great vigour and to play after the work has been finished.

When the trapping-season has come to an end, the wise hunter will collect all his traps and place them away safely, but many hunters pay no heed to the future, and forget that they will need to catch more foxes during the next winter.

Some Labrador hunters prefer to shoot foxes rather than to trap them, but they should remember that the hole

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aulajaksaungmattatauk Companinut. Pisuktinik taimaitunik pinasuarunik kamakasiutjitolugit terrianiutunik kanitomêtunik arnat sorutsillo akkiliutiksarsijungnarput pisiniutiginiartamingnik perkutinik atorungnartunik manigornartuniglo sunatuinarnik kitorngarêt piloringnerpât pigijomajanginik.

Kitorngarêt iglovigaliorunik ilangita aput saviujartaujok adjartorpât kamugâkut iglovigakarvingmut. Taimai-liolungipatta, iglovigaliortelo nangminek aiklerkattaria-karpat apumik, sukaitomik kissiane iglovigaliorungnar-pok.

Taimaluatsiak, mikkigiarkarvik sivikituinaungmat, âtsijokakattartuksauvok nerikksanik omajoksiortenu, tâpkoa kemaigiakarikonagit mikkigiamingnik nangminek niuverviliariakarlutik nerikksarsiorlutik. Kanok ilase akkiliutiksarsijungnarkât terrianiak mikkigiat kemak-tautuinarpatta kamagijaugatik mikkigiakarviub ilangagût? Terrianiat mikkigiarsimajut nerrijautuinarriarput tullu-kanut amarungnullo pêjartaungipatta mikkigianit.

Mikkigiakarviub *kingorngane*—tamanna neliuniovok nerrimârkatigêngnermut kuviasukatigêngnermullo Com-panit nunangane, tamanna neliuniovok pingoarnermut pitikisautinermullo. Kablunât akorngane okausiovak-tokarpok neliunekarmat idluartok suliakarnermut neliu-nekarmallo idluartok pingoarnermut; inuit akorngane idluarpok ilungertormariklutik suliakarunik mikkigiakar-vik nâvlugo pingoaruniglo suliaksat pijarerpatta.

Mikkigiakarvik nâkpat, omajoksiorte silatujok kater-soiniarpok mikkigiaminik kematuliutilugillo, omajok-siortille ilangita kajjomârtok issumagilungilât puigorlu-tiglo terrianiaksiorikalâramik okiorme kailârtome.

Omajoksiortit ilangit Labradoreme kuviasutekaluarput terrianiat kukkerlugit mikkigitjernermit, erkaijuksauvulle

## TRAPPING AND CARE OF SKINS

caused by the bullet damages the pelt and the blood stains the fur. Such skins are of less value than those which are free from blemish. It is therefore wiser to trap foxes than to spoil their pelts with bullet holes.

Finally you should know that White Men and White Women are loath to cause pain to any creatures or to see them in agony; for animals feel pain in the same way that human beings feel pain. A worthy hunter will therefore take much trouble at all times to protect animals against unnecessary pain, and will despise the cruel hunter. We know that you must kill animals both for your food and for your livelihood, but it is your duty to protect them from the agony of a slow death. Therefore be merciful and swift in taking away animal life, even as you wish the end of your own life to be merciful. Both Innuite and White Men are sadly grieved at the sight of a suffering child; all mankind should feel the same sadness at the suffering of a poor animal, and should strive to prevent it. Remember these words, Innuite brothers.

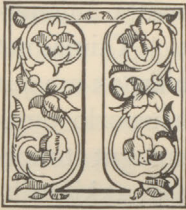
## MIKKIGITJERNEK PISUKTILLO AMINGITA

iluliub amek sujungmago aublo merkut takoranêtingmagit. Amit taimaitut amititut kanoetokangitutitut akkitutigijungnangilat. Taimaimat silatulerpose terriania-niarasuarupse mikkigianut sujuinermi aminginik ilulit killanginut.

Amalo kaujijuksauvose kablunât kuviasutekangimaringmatta omajut sunaugalloarpatta ânîlakteradlartilugit ânîajullônêt takonârlugit, omajut ikpigingmatta ânianermik sorlo inuit ânianermik ikpigingmatta. Taimaimat omajoksiorte nâpkigosuktok udjertutsainarniarpok omajut pijariakangitomi ânîatitaukonagit, nachoniarporlo omajoksiortemik nâpkigosujitomi. Kaujimavogut tokotsijuksaugapse omajunik nerkihsakarkovluse akkiliutiksakarkovluselo, ajugaringitapsingnigle omajut serngnigijaksarivase ânianermi pijariakangitomi aulaumajarnermillo. Taimaimat sorlo nerriugapse nâpkiginartomi nâjijomavluse inôsipsingnik, taimak nâpkigosuleritsetigusitiluse omajut inôsinginik tokosarailugillo. Inuit kablunâllo ilûnatik adsigêktomi sorusek ânîajok kiksautigivât, ilûnatiglo taimaluatsiak omajok ânîajok kiksautigijaksarivât, ajungitamingniglo ânîatitautailitiniarpât. Okautsit tamakkoa erkaumalersigik, inôjose katangutit.

## CHAPTER XIV

### THE EXAMPLE OF WHITE WORKERS



IN many ways the Innuït are an example to White Men. The happiness and the laughter of your people and the love which you bear to your children and to one another—are not these things an example to all nations of the world? But in some other ways the Innuït would gain great benefit if they followed the example of White Men and Women.

In every part of the British Empire the fathers and mothers of White children are compelled by the Law of the King to have their children taught how to read and to write. They learn from their teachers knowledge concerning the world and concerning the great events which have happened in the world, and concerning the great men and women who have lived and worked in the world.

From the age of six to the age of sixteen every White boy and girl is carefully taught the things which it is necessary to know concerning life. Every day, except Sunday and except certain holidays, the boys and girls come to their teachers at the appointed time and work under them throughout the day. The teacher, who is a learned man or a learned woman, watches over the work of each child and explains the things which seem difficult and corrects the mistakes which children make in their work. Some children are lazy; their teacher trains them to work hard. Other children are careless with their work; their teacher



## CHAPTER XIV

### KABLUNÂT IGJARAKSAUNINGIT



UNATUINARNE Inuit igjaraksauvut kablunânut. Kuviasukatigêngnise kung-ajigêngniselo nagliktigêngniselo naglingningniselo kitorngapsingnik—tamakkoa ilûnatik maligaksaulungilât inôkati-gêksoarnut tamainut silaksoarmê? Tamakkoale assingine inuit idluarkutiksarsinajarput angijomik malinajarunik kablunât ilusingita ilanginik.

Britishit atanioviksoangata nunangine tamaine ataniub perkojangata kablunât atâtaujut anânaujullo ilûnaita tiliklerkovait kitorngamingnik iliniarvingnut ajokertortaukovlugit aglalerinermik, tagva atuarsinermik aglangnermiglo. Iliniartitimingnullo sorutsit ajokertortauvut sunatuinarnik silaksoak pivlugo pijokalauktullo pijariakortoluartut silaksoarme pivlugit, angutillo arnallo erkau-manaluartunik piniarnekarzimajut silaksoarme pivlugit.

Jârekarnermingnit 6nik jârekarnermingnut 16nik kablunât soringit ilûnatik ajokertortauvut sunatuinarnik kaujjijaujariakartunik inôsek pivlugo. Kaut tamât, Son-tagit uvloksiorvillo pinagit, sorutsit, nukappiallo niviarsiallo, iliniariartoriakarput, uvlorlo nâvlugo iliniartitsijut ilisimajut sorutsit ajokertorpait iliniartaujariakartunik, sorutsit ilûnatik suliangit iliniarvingme kamagitsiarlugit, okumaitut okautigitsiarlugit kanok tukkekatsiarmangâta, sorutsillo tamarningit âkiksorlugit. Sorutsit ilangit erkeasukput, iliniartitsijut tagva sungiutisariakarpait katsungaitomik suliakarnermik. Ama sorutsit ilangit kamatsialu-

## THE EXAMPLE OF WHITE WORKERS

trains them to be more careful. Other children are too slow with their work; their teacher trains them to be quicker. At the end of the training the young man or young woman has not only been taught the knowledge which it is necessary to learn about the world, but has also been trained to work hard and to work with skill.

For what reason do you think that parents are commanded to send their children to the teachers? The answer is simple: a boy in time becomes a man: a man must work in order to provide food for himself: almost every man wishes to marry: he must then provide food and comfort both for himself and for his wife and children; therefore he must earn a bigger livelihood not only by hard work, but by skill and by knowledge. He must also set aside a store of wealth: for otherwise it would be an evil day for his family should that man be stricken with illness or should he die.

If a boy is not trained in hard work and is not taught wisdom and skill, it is indeed difficult for him in later years to become a successful worker, and to become a good father and a credit to the British Empire. For these reasons all British and Canadian parents are compelled by the Law of the King to send their children to the teachers. Wise Innuit parents will also send their children to be taught in the schools of the Men of God: for knowledge is a thing more precious than all the fox-skins in Labrador. Even as a mother seal teaches her young to swim, or as a mother bird teaches her young to fly, so should your

## KABLUNÂT IGJARAKSAUNINGIT

ngilat erkasutsialungilat suliarijamingnik, tagva iliniartitsijut ajokertoriakarpait kanok udjertutsiarlutik suliakartuksaungmangâta. Assingit ama sukailuartomik sulisôngovut, iliniartitsijullo taimaitut sungiutisariakarpait sukalinersamik suliakarkovlugit. Taimaimallo inugoiijauningit ajokertortauningillo iliniarvingme nâkpat inosuktut ilisimatuinalongilat sunatuinarnik kaujjaujariakartunik silaksoak pivlugo, sungiutisartauvulle ilungertorlutik kamatsiarlutiglo suliakarkovlugit.

Suna pivlugo angajokât tiliklerkojaunasugivisigîk kitorngamingnik iliniarvingnût? Aperkut tamanna issumalingasuertomik kigusekarpok, imaitomik: nukappiak inumarionermut tikiutisinnalârpok; inumarik suliakartuksauvok patangaitijungnarkovlugo nangminerninik; angutit ilûnakasatik aipatârosukput, taimaimallo aipatârame patangaititsijuksauvok aipaminik kitorngaminiglo nerkiksanut atorialingnullo sunatuinarnut idluarkutiksaujunut; taimaimallo akkiliutiksarsinersaujuksauvok inôgutiksarsijuksauvulunelo suliakarnermut okumaitomut kisiane-ungitok, ilisimanerminulle ajoksainerminullo. Piorisarlunelo katersoijuksauvok akkiliutiksanic kênaujanik komergutiksanic, ilangit tikitaikonagit ajoksarnermut angut tâmna opalujjaukpat kanimasermut tokomullônêt.

Nukappiak sungiutisartaungikune suliakarnermik kat-sungaitomik inôsungnermine, okigilungilâ kingorngane sungiutisarlune suliakarnermik ilungertortomik, atâtau-niarlunelo patangaititsisômik nertornartomik, inôniarlunelo atanerijeovlune Britishit ataniovingata nertortaujutik-sanganut. Tamakkoalo pitjutigivlugit Englishit Canada-miullo ilûnatik akkerartortaujungnangitomik tiliklerkojauvut kitorngamingnik iliniarvingnut. Inuillo angajokaujut silatujut ilûnatik tiliklerniarivut kitorngamingnik Missionib iliniarvinginut, ilisimanek sunatuinarnik pijominarnersaungmat pisuktit aminginit tamainit Labrador-

## THE EXAMPLE OF WHITE WORKERS

children be taught to read the books wherein is to be found knowledge of the world, and to write after the manner of White Men.

It is hard for parents to be parted from their children for a time; yet for the sake of gaining knowledge White mothers and fathers send their children away to school for a number of months each year, and those of you who bear true love towards your children will ask the Men of God to take them for a time and teach them the things which will be helpful to them in their lives.

In the old days before the White Men came to your country, your fathers worked at all seasons of the year in order to provide food and clothing for their families and for themselves. If they did not work, then they starved. Therefore they worked and they trained their children to work at all seasons of the year. Those were the good old days, of which your old hunters speak, when the Innuits were a lusty people.

Within the last twenty years you have traded your fox-skins either with the Men of God or with the Company, so that you have gained many things which in the old days you fashioned with your hands or for the possession of which you worked hard. Your womenfolk sewed skins in the old days for your clothing: now you buy from the store many clothes already sewn. In the old days you worked hard in making kayaks; now you buy from the Trader boats and engines with which to work your boats. In the old days you worked hard in making bows and in shaping arrow-heads and spear-heads, but to-day you buy rifles and you kill the deer and the seals with great ease.

## KABLUNÂT IGJARAKSAUNINGIT

emêtunit. Sorlo puijib piaraliub piarane puibjornermik ajokertormago, sorlolo tingmiab piarane tinginermik ajokertormago, taimaluatsiak kitorngase ajokertortaujuk-sauvut aglalerinermik atuarsijungnarkovlugit aglangnik silaksub ilisimaninginik okautekartunik, aglagungnarkov-lugillo sorlo kablunât aglangmatta.

Kuvianarlungikaloarpok sorutsit avitaujariakarpatta angajokângmingnit akuniungikaloartomik, kablunâlle kitorngatik aulartikattarpait iliniarvingnut takkit sutajartut nâvlugit jârit tamât, ilipselo nelâgôrtomik naglingniktose kitorngapsingnik ajokertuijut kenuviginiarpase kitorngase tigujaukovlugit ajokertortauniarlutik sunatuinarnik ikajûtaulârtunik tâpkoninga inôsingine.

Uvlune nutaungitune kablunât tikerkârlauninginingine nunapsingnut, sivorlise suliakasôngolaukput jâre nâvlugo patangaititsijungnarkovlugit ilamingnik nerikksanut annorâksanullo. Suliakartailiguniglo ajoksarsôngolaukput. Taimaimallo suliakatsainariakarpuit, kitorngatiglo inugoi-laukput tâpkootauk suliakainarkovlugit. Taipkoa uvlut-siangolaukpu-gôk, omajoksiortiselo inukoartut okautigikattarpait sulle, inuillo taipsomane nukkekatsialaukput.

Jârinele nutaunersane, 2oungitunelônêt, pisuktit amingit aulaisimavase ajokertuijunut Companinullônêt, pisiniarluse sunatuinarnik sivorngane senasôngolauk-tapsingnik aggapsingnut, sôngojomiglônêt suliakasôngolaukpose taimaitut perkutigijomavlugit. Uvlune nutaungitune arnase annorâliulaukput kissijanik; mânale senasimajunik annorâksisôngovose niuvervingnit pisinianil-lônêt. Uvlune nutaungitune okumaitomik suliakasôngolaukpose kajaliorluse; mânale umiaksikattarpose pisinianit, môtasivoselo umiat aulautiksanginik. Uvlune nutaungitune okumaitomik suliakasôngolaukpose pitikseliorluse nakkoliorluse kalugialiorluse, mânale kukiutesivose siorniorlugaselo tokotsivose tuktuniglo puijeniglo.

## THE EXAMPLE OF WHITE WORKERS

White workers gain their possessions and treasures by dint of wisdom, of skilful work and of hard toil from the beginning of the year to the end of the year. They never cease to work. But possessions have come to you not by dint of your hard toil throughout the year, but because it pleases the White damsels to wear round their necks the skins of foxes which you trap during four months of the year. During the other *eight* months of the year, you do not work hard to gain possessions after the manner of White workers. Therefore in years when there are few foxes there is poverty among your people.

The Company wishes to provide work for you at *all* seasons of the year, so that at no time need there be poverty among you, even though the foxes are scarce in the winter. For work will not only provide you and your children with greater wealth, but also with better health; for a man keeps his body hard and fit by working throughout the year.

At the end of the trapping season along many parts of your coast it is possible to hunt young seals while they yet remain on the ice. You can trade these skins with the Company, and if you already have sufficient blubber for your own use, then you should also trade the blubber at the Post. It is better for you to trade the fresh blubber than to trade the oil which you render from the blubber; for the oil which you render is dark, while the merchants to whom the Company sell the seal-oil prefer the lightest coloured oil. You should take great care of the white skins of the young seals. It is necessary to scrape the skin clear of all blubber and to keep the white hair free from spots of oil. Stretch these skins in the same manner as you stretch other seal-skins.

When the ice is fast you should put out your nets for the seals, and likewise when the ice has left the bays, your

## KABLUNÂT IGJARAKSAUNINGIT

Kablunât perkutetârput silatujomik okumaitomiglo suliakasôngogamik jârib pigiarninganit jârib nâninga tikidlugo. Kikkalungimarikput. Ilipsele perkutetârpose jâre nâvlugo suliakasôngogapse-ungitok, kablunâlle arnangit kuviasutekarmatta terrianielijarlutik kongeseringne, terrianiallo tâpkoa pinasuarpase jârib takkingine sittamatuinarne. Jârib takkingita amiakungine *sittamajorjortune*, okumaitomik suliakasôngolungilase perkutetâromavluse kablunâtitut, taimaimallo okiorne terrianiakat-sialungitune ajoksarkattarpose.

Companille tussudlarput suliakartitsomavluse jâre nâvlugo, kangalônêt ajoksarkonase, aglat terrianiakatsialungikaloartilugo okiorne. Suliakarnerub ikajorniarmase akkiliutiksakarnersaukovluse ilipsingnut kitorngapsingnullo kissiane-ungitok, timisele atsuilinersaukovlugittauk, inub timine atsuilingmago suliakatsainarlune jâre nâvlugo.

Mikkigitjeriartorviub sorairvingata kingorngane nunapse ilangine sutajartune pinasuarungnarpose puijearangnik sikkomêtilugit sulle. Tâpkoa kissingit aulaijungnar-pase Companinut, nâmaktomiglo orksukarupse atoriakar-tapsingnut amiakoa aulaijungnarivase Companinut. Orksuk nutâk aulaigupsiuk nakuluarpok aulainermit orksu-mik kinâjomik; orksuk kinâjok senajase kernângajông-mat, pisiniallo Companit aulaivigijangit puijib orksunganik kakkiaktomik orksusingâromavut. Puijit piarait kissingit kakortat kamagitsiaraksarivase. Kissit kabjartautsartuksavut, merkungillo orksukartailitaksavut, innertaujuksavullo kissiktitut assingititut.

Sikkokalerpat nulloat ningititaujuksavut angukovlugit, amalo tuvairpat âkiktaujuksaugivut angukovlugit.

## THE EXAMPLE OF WHITE WORKERS

nets should be in waiting for the seals. For you can always trade with the Company the blubber and the skins.

The net is a more patient hunter than the Innuite who await the seal with loaded rifle or with spear. The net is a tireless hunter who never sleeps. The seals do not sink when the net catches them. Therefore each Innuite family should possess at least two nets for the catching of seals. If the nets are skilfully used, they will bring to each family many more seals than are caught now. In future the Company will make it easier for you to secure the twine for the making of nets; and to families who are careful of their possessions the Trader will loan other nets which belong to the Company; thus both you and the Company will secure greater advantage than before, by working with nets during those months of the year when the waters are free from drift-ice.

A seal net is a thing of big value. It can easily be torn from moorings, which are not fast, and lost in the sea. It can rot while lying idle. Therefore each family should be watchful over their nets and should set them with great care in those channels where the seals are most likely to swim. Long experience has taught you to preserve your victuals from the teeth of your dogs: you must learn also to preserve your nets from the teeth of rot and from the sea which has an hungry belly.

By using nets for the catching of seals you will obtain more possessions from the Company and you will also gain a greater supply of meat. This extra supply of meat should on no account be wasted. The meat which you do not need for immediate use should be cut into thin strips and should be dried in the sun in some place safe from the mouths of the dogs. The meat will then retain its goodness and will be of service to you during the trapping season when other food grows scarce.



## KABLUNÂT IGJARAKSAUNINGIT

Aulaitssainarungnarpose orksumiglo kissingniglo Companinut.

Nulloat omajoksiorteovut kenuesarnersat inungnit utakijariakartunit puijenik ilulersimajomiglo kukijsijartomit naulalijartomillônêt. Nulloat omajoksiorteovut merngor-torungnangitut sinijuitullo. Puijillo kivisôngolungilat nulloartisimagamik. Taimaimat kitorngarêt ilûnatik atunit nulloakutekarasuartuksavut puijeniutinik ikinersaulungitunik maggungnit. Nulloat âkiksортаutsiarpatta ununersanik angulârput mâna pijaujunit. Mânarnit Companit nulloaksarsinek okinersautilârpat sivornganenit; niuvertiblo kitorngarêt kamatsiartut perkutimingnik attartortilârpaît nulloanik Companit perkutinginik; tamattomungalo ilipseo Companillo idluarkutiksarsilualârpegot sivornganenit, nulloat atulârmatta takkerne sikkokalungitune imarbingme.

Nulloat puijeniutit akkitudlarput ivlernarlutiglo, kikkartuinarlutiglo aunerungnarput sujuklutiglo sorlo assiojungnarmatta imarbingme kissautingit atsungersortautsialungipatta. Taimaimat kitorngarêt ilûnatik kamatsiartuksavut nulloamingnik, ningititaksarivaillo puijit apkutiginiarpaluktangine. Oksisimanekut ilipose nerkiksase piulimajautsiartuksaungmatta kingmit kigutinginit. Iliniartuksauvosetauk nulloat piulimajautsiartuksaungmatta aunerub kigutinginit imarbingmillo akkearokartomit unidlartomik.

Nulloat puijeniutit atorupsigik pisiniarnersaujungnalârpose Companinit, puijevinekarnersaulârposelo. Puijevinit tâpkoa asserkejaujuksaungimarikput. Nerkingat ingergainak atulungitok avgortauvlune nipkoliutaujuksauvok, inniorkavingmele kingminut pijaujungnangitome. Nerkejak tagva sujungniarungnaipok atoraksaulârporlo mikkigiarniarvekartilugo kangatuinarlônêt assianik nerkiksakatsiartinase.

## THE EXAMPLE OF WHITE WORKERS

It is necessary to take the very greatest care of seal-skins if you wish to gain full value for them. Above all things you must keep the hair of the seal free from the stains of oil.

After you have skinned the seal and have carefully removed all the blubber without slashing the skin, you should wash the skin in clean water, so that no oil is left upon it. Then you should dry and stretch the skin as is the custom, taking care that the seal-hair is not burned by the heat of the sun.

In many parts of your country the waters teem with salmon and trout, which enter the rivers during the summer months. It is against the laws of Canada and of Newfoundland to place fish-nets in the rivers; for if the fish cannot swim up the rivers to spawn, those rivers will be without fish in years to come. But you may place nets beyond the mouths of the rivers in the channels where the fish 'run'. The Company will provide you with nets in order that you may obtain large supplies of fish, and will trade from you the fish which you do not need for your own use, or for dog-feed, or for drying for use in the winter.

Listen to these words about salmon and trout with keen ears, Innuit! You know that in time gone by White damsels preferred other furs to white fox-skins, and in those days a white fox-skin was of little value to you because no one greatly desired to possess it. But as soon as it pleased White damsels to adorn their necks and shoulders with the soft white fur of the fox, then there were many young men eager to make glad the hearts (and the vanity) of their damsels with gifts of white fox-skins; and when their wives were sad, husbands learned to make them happy with gifts of white fox-skins. Fox-skins therefore became things of value, and thus the Company was able to give you greater value for the skins which you trapped.

## KABLUNÂT IGJARAKSAUNINGIT

Pijariakortudlarmarikpok puijit kissingit pairijautsiar-matta akkigimariktanginik pijomagupse. Piluartomik merkungit pujakartuksaungilat.

Puije pilaktaujarerpat kissingalo kabjartaustiarpap, ud-jertorluse kissik kilaktaukonago, kissik ubvartaujuksauvok imermut salumajomut, orksuerutimarikovlugo. Kissiglo innertaujuksauvok iluserijase maliklugo panerkovlugo, kamatsiartuksauvoselo merkungit ôkonagit sekinnermut.

Nunapse ilangine unuktune imarbik kavisilikadlarpok ekalukadlarmelo, tâpkoalo kongnut majuarput aujarme. Canadab Newfoundlandiblo perkojangit maligaksauko-jangit maliklugit nulloat âkiksортаujuksaungilat kôngne; mingieriat majuarungnangipatta suvairomavlutik, kôt ming-eriakarungnailârput jârine kailârtune. Nulloalle ningi-titaujungnarput kôt pângita imarbikpasiktangine minge-riat apkutigivaktangine. Companit kaitsivigilârpâse nul-loanik, ununersanik mingeriarkovluse, pisilârpullo kavisi-lingnik ekaluniglo atulungitapsingnik nerkiksapsingnut kingmikautiksapsingnullo, pipsiliorutigilungitapsingniglo okioksiutiksapsingnut.

Siutinut tussâjunut okautsit tamakkoa kavisilit ekaluillo pivlugit nâlatsialauksigik, inôjose! Kaujimagaloarpose uvlune kângersimajune kablunât arnangita, uigasuit pilu-artomik, terrianiatuinait kakortârsu-ungitut pijorilua-laungmagit, taipsomanelo kakortârsuk akkekatsialaungi-lak, taimaitut pijomajaulaungimatta. Arnalle uigasuit kuviasutekaleramik ânanausijomavlutik nangminerming-nik kongesêlitaljarlutik kakortârsungnik, angutit nullêtut katjâlerput uigasuit omatingit (piojoriningillo) ilumero-mavlugit kuviasungnermik, taimaimallo pilitsivigivait kakortârsungnik âkiksортаustiartunik, arnallo nuliangojut kiksaleramik uingita saimarsarpait tunidjvigilugit kakor-târsungnik. Taimangallo kakortârsuit akkitusivut, Com-panillo akkitunersautilugit pisijungnaripait ilipsingnit.

## THE EXAMPLE OF WHITE WORKERS

Likewise men and women who in the old days were content to eat salmon and trout which had been salted and dried in the sun or had been tierced in pickle now prefer to eat salmon and trout which still retain the fresh flavour of life. Therefore there is greater value to trade *fresh* salmon and *fresh* trout to the fish merchants in the great encampment of London. If the Company can retain the freshness of life in your Labrador salmon and trout, then the fish merchants will give the Company greater value for it, and you in your turn will receive greater value from the Trader for the fresh fish which you bring to the Post.\*

The Company are Fur Traders, not Fish Traders, yet in order that the fish which you catch in your nets may be of greater value to you, the Company has at great cost planned to build fish stations along your coast, where salmon and trout can be frozen by machines which make ice even though the sun is hot and the weather is warm.\* Then the Company will send ships to collect the frozen fish: and these ships will likewise have ice machines, so that the salmon and the trout will remain frozen while they are carried across the ocean to the island of England. Then when men and women grow hungry for fresh salmon and trout, they will go to the merchants of fish, in order to trade salmon and trout, and the merchants of fish will trade your frozen fish from the Company; and when the ice is melted from them, the fish will be found as fresh as when you took them from the water, and those who eat them in the island of England will smack their lips and ask for more.

Thus it will come about that men and women will give greater value for your fish that is frozen than for your salt fish that has lost the savour of freshness; and the Company will receive greater value for it, and in turn will give you greater value than before. Thus the Company will help

\* Subject to conditions of trade.

## KABLUNÂT IGJARAKSAUNINGIT

Taimaluatsiak uvlune nutaungitune inuit kablunât nâmaksilaukput kavisilit ekaluillo sioraujarsimajut panertaumajullônêt sekinnermut nerrilugit, mânale kavisilit ekaluillo nutângotilugit sioraujarsimatinagit pingâromavait. Taimaimallo kavisilit ekaluillo *nutât* aulailugit mingieriarniartinut Londoneme nâmaluarpok, akkekarnersaujungnarmatta. Companit kavisilit ekaluillo Labradoreme nulloartisimajut assiojitailititsungnarpagit nutângotsainartôjârninginik, akkitunersautilugit aulaijungnalârpait mingieriarniartenut, taimaimallo akkekarnersautilugit aulaijungnalârivase Companit niuvervinginut.\*

Companit pisukteniarteogaloarput mingieriarniarteolugatk, mingerialle nulloartitase nulloapsingnut akkekarnersaujungnarkovlugit Companit issumakalerput mingieriarniarnivioromavlutik nunapse ilangine, tagvanelo kavisilit ekaluillo koaktitaulârput sikkoliorutinut sekinek pitsartudlaraloartilugo sillalo onartilugo.\* Companillo umiaksoanik mingeriaitortunik tiliklilârput Labradoremur, umiaksuillo tâpkoa koaktisiutekalârput, kavisilillo ekaluillo koangotsainarlutik âtaulârput imarbiksoakut Englandemut. Inuillo Englandemêtut ikligukpatta kavisilingnik ekalungniglo nutânik mingieriarniartelialârput kavisiliksijomavlutik ekaluksijomavlutiglo, mingieriarniartillo aulaivigilârpait kavisilingnik ekalungniglo koaksimajunk Companinit pijunik; tavallo sikko aukpat mingieriat nutângojâmarilârput sorlo immanit tigujauntainarlutik, nerrijullo tâpkoninga Englandeme mamagidlalârpait taimaitotoromalârmilutik kingorngane.

Taimaglo Englandemiut mingieriat nulloartitase koaktitaujullo akkitunersautilugit pisiarilârpait mingierianit sioraujarsimajunit assiojisimajunit nutât mamarninginik, Companillo akkitunersautilugit. aulaivlugit akkitunersautilugit pisiarijungnalârivait ilipsingnit. Taimaglo Com-

\* Agviartokangipat niuverviub ilinganingine.

## THE EXAMPLE OF WHITE WORKERS

you to gain greater value for the good of your wives and children.

Few countries in the whole world have greater abundance of fish than Labrador. But many of the Innuits of Labrador are poor fishermen; they do not trouble to catch many fish, and remain therefore in poverty, although they could easily gain many possessions by fishing with energy and skill. Every summer the White fishermen sail their boats along your coast to catch the cod-fish; they use the same fishing gear as the Innuits; but the White fisherman, who works hard, catches ten codfish for every one fish caught by an Innuite fisherman. Why? The White fisherman works hard for the benefit of his wife and children, but the Innuite\* of the Labrador yawns often and forgets that his wife and children require comforts and new possessions.

In the autumn there are many berries on the hills of Labrador, which the Company will trade from Innuite women and children who pick them.† Let the women and children pick these berries and secure for themselves from the store the things which please them. Thus they will gain possessions for themselves while their husbands are tending the seal-nets, or are preparing for the trapping season.

It is a wise custom among you to bring back to the Company's Trader pieces of rock and metal which you find during your journeys along the coastline or inland. Any piece of strange-coloured rock or of strange-coloured earth or of gleaming metal which you may find, you should bring back with you to the Post. Do not take a loose piece of rock or metal which you may find lying on the ground, but cut out from the firm rock a sample the size of your fist, which will be of greater interest to the men who have

\* Singular form of Innuite. † Subject to conditions of trade.

## KABLUNÂT IGJARAKSAUNINGIT

panit ikajulârpâse akkiliutiksarsinersaukovluse aipapse kitorngapselo idluarkutiksanginut.

Silaksub nunangita ilainangit kissimik mingeriakarner-sauvut Labradoremit, Labradoremiulle ilangit unuktut mingeriarniarteotsialungilat, ilungertulungilat unuktunik mingeriarniaromavlutik, taimaimallo aklunermêtsainarput, akuinersauvlutik perkutekarnersaujungnarajaraloartilugit katsungavlutik mingeriarniarajarunik. Aujat tamât ogarniat avungarput nunapsingnut sikûnakut ogarniaromavlutik; tâpkoa pinasutekarput tâpkoningatsainak sorlo inuit pekarmatta; ogarnialle kablunât katsungaitomik ogarniarasuartut, ogarsôngovut ununersanik ioertorlutik inungnit. Sôk taimailivât? Ogarniat kablunât ilungertorsôngomatta aipatik kitorngaitglo pivlugit, inugle Labradoremiok aitauskattarpoq puigorlunelo aipane kitornganelo perkutekariakarmatta nutânik manigornartokariakarlutiglo inôtseme.

Okiaksârme paungakadlarpoq unuktunik sunatuinarniglo kakkane Labradoreme, Companillo taimaitut pisiarlârpait inuit arnanginit soringinillo nunivagiartortunit.\* Arnat sorutsillo nunivagiartorlit niuvervingmullo aulailugit nunivaktangit, pisijungnarkovlugit nangminiksarinartamingnik kuviagijamingiglo. Taimaidlutik nangminiksarsijungnalârput, angutingit kamatilugit nulloanik puijenniutenik atuinaruteritilugillônêt mikkigitjernermut.

Silatutuinarniarpose âtsisôngogupse Companit niuvertinganut ujarakanik kairtullo serkomakunginik akkitujokarkôrtunik nagvârkattartapsingnik arvertarnipsingne sidjakullônêt nunakullônêt. Ujarak serkomakko takorngartamik tautulik, ibjorlônêt takorngartamik tautulik, ujararlônêt keblertak nagvârtase âtuinarsigik niuvertemut. Ujarak mânêtuinartok saksartuinartok tiguniarasiuk, kairtomarigle ilangersiuk aggaktitut erkingajutitut angi-

\* Agviartokangipat niuvertiub ilinganingine.

## THE EXAMPLE OF WHITE WORKERS

knowledge of rocks and metals. Many such pieces of rock and mineral are of no value, but it is likely that someone will bring to the Post a sample of precious metal or precious rock. He will indeed be a fortunate Innuk. If there is a good store of this metal or rock in the place where the sample has been found, the Company will cause men to dig it out of the earth and will carry the precious stuff away in ships. Then the Innuk who first found the place will receive very great reward from the Company, and he and his family will become the most prosperous Inuit in the world, with wealth and possessions of which you have never dreamed; and should that Innuk die, his widow and his family will be well provided for.

There are many White Men who spend their lifetime searching in the wild parts of the world for the precious rocks and metals which are hidden away in the earth; often they fail to find the rocks which they seek and are sad; but sometimes good fortune smiles upon them, and the man, who yesterday was poor, gains great possessions and riches to-day to the happiness and joy of his wife and children. Thus also it will be among you; some Inuit will suddenly gain great possessions, because they find the metals and rocks which are most precious to White Men. Therefore you are wise to keep your eyes open for all strange rocks and pieces of metal; and you will also be wise to bring these things to the Company's Trader. For you know well that the Company will treat you fairly and will reward you according to the value of the things which you discover in the earth or in the rocks.

The wise hunter lays up caches of meat on his trapping grounds for his own use and for the use of his dogs when food is scarce, and in order to attract the foxes to the places where he thinks best to set his traps. Likewise the wise father sets aside for himself and his family a cache of riches



## KABLUNÂT IGJARAKSAUNINGIT

tigingoartomik, taimaitok takojominarnersaungmat tunga-narnersaungmallo ilisimajunut ujaralerijunut saksartuinartomit. Taimaitut unuktut akkekarnialungikaloarput atoraksauniangimatta, sukutsianele imaka nagvârtokarajarpok akkitojuksajamik pivianartotalingmik. Taimaitomiglo âtsijok piloridlarajarpok; nagvârviglo ilangertaujok pitakatsiarajarpok akkitojomik, Companit ujaralerijut suliakartiniarpait, akkitojuksajarlo aularutijaunajarpok umiaksoakut. Inuglo nagvârkârtok tâpsominga akkiler-tautsiarajarpok Companinut, tâmnalo ilangillo akluiner-paulerajarpok inungnit tamainit, perkutekarlune akluinekarlunelo sinnatomajutigijaulauksimangitomiglônêt. Inuglo tâmna inôjungnaikpat, uigarninga kitorngangillo pairijaunajarpok Companinut.

Kablunâkarpok inôsitik nâvlugo silaksub inukangituningine kenitsainartunik kairtunik akkitojuksajatalingnik, ijersimajunik nunab iluane; akulaitomik nagvâlungikaloarput kairtunik kenertamingnik, taimaimallo kiksarpok; ilanganele kungatauvut sulitsiarnermut, tavallo inuk ikpek-sak aklulauktok uvlome akluidlarpok perkutekadlarlune akluinekadlarlunelo, aipame kitorngamelo kувiasutiksanginut piloriutiksanginullo. Taimailingalârpok ilipsingne; inuit ilangat akluliakilârpok, nagvârame kairtunik ujaraniglo kablunât pivianartokutigijanginik. Taimaimat silatuniarpose arvertartiluse uitatsainarupse (kamatsiarupse) ujarkanik kairtuninglo akkitojuksajanik takojomavluse, silatuniarposetak taimaitut âgupsigik Companit niuverniartinganut. Kaujimatsiarapse Companit idluarmariktomik piniarvigilârmase akkilerluselo nagvârtapse nuname kairtunelônêt akkigijungnartangit maliklugit.

Omajoksiorte silatujok kematulivok omajovinermik mikkigiakarvigijamine nerkiksarilârtaminik nerripkautiksarilârtaminiglo nerkiksakatsiarungnailerpat, narriaksau-niartomiglo terrianiat naimaniartanginik. Taimaluat-

## THE EXAMPLE OF WHITE WORKERS

by working hard throughout the whole year. The Company's Trader will keep that cache of riches safe for him, so that in times of scarcity or in times of illness or if death overtakes him, his family will not be stricken with poverty and will not need to live on the charity of others.

White children are trained by their parents and by their teachers to work skilfully and to work hard throughout the year, so that they may provide comforts and possessions for their wives and children, and so that they may be honoured for the work which they accomplish in life. Innuite fathers will also train their children to work skilfully and to work hard throughout the year if they love their children and wish to see them in good health and prosperity.

## KABLUNÂT IGJARAKSAUNINGIT

siarlo atâta silatujok katsungaitomik pinasuarlune sulia-  
karlunelo jâre nâvlugo katersoivok komerguserporlo  
akkiliutiksanic, kematulilugit sorlo, nangminerminut ila-  
minullo atulârtunik. Companit niuverniantingata kenau-  
jat tâpkoa piulilârpait najortigilugit, inuata ilangit, inuk  
pitakatsiarungnaikpat sukutsiane kanimakpallônêt toko-  
mullônêt tikitaukpat, ajoksarkonagit inôgiakarconagil-  
lônêt assimik aitortuigosungningat sungertutigivlugit.

Kablunât sorusingit sungiutisartavut angajokâming-  
nut ajokertortimingnullo iliniartitimingnullo katsungaito-  
mik silatujomiglo suliakatsainartuksaugamik jâre nâvlugo,  
patangaititsijungnarkovlugit ilamingnik, aipamingnik  
kitorngamingniglo, perkutekartitsungnarlugit manigor-  
nartokartilugillo, nertoraksaukovlugillo suliatik inôtseme  
pivlugit. Inuillo atâtaujut, nagligosogunik kitorngaming-  
nik takojomagunigillo ajoksarlugatik pitakatsiarlutiglo  
kanoengitsiarlutiglo, taimaluatsiak kitorngatik sungiuti-  
sarniarivait sulitsiarkovlugit, katsungaitomiglo suliakat-  
sainarkovlugit jâre nâvlugo.

## CHAPTER XV

### CARE IN WORK



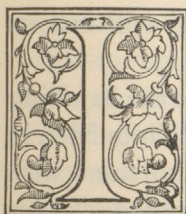
ON all sides one sees the tracks of lemming on the surface of the winter snow: and likewise on the white pages of this book you have often seen the imprint of the word CARE.

You are glad to see plentiful signs of the lemming; for the foxes and the ermine thrive when there are many lemming on which to feed—and it is well for you when the foxes and the ermine thrive. In the same way the leaders among White workers rejoice when they see the signs of CARE among those men who work for them: for CARE nourishes work as milk nourishes a child. When much CARE is given to work, it thrives—and it is well for all men that their labours should thrive.

Many White workers who live in the big encampments have never seen the tracks of lemming, and if they came to your country they would at first know nothing of the story which you read so plainly from the tracks in the snow. In the same way you Inuit have hardly learned the secret of the word CARE. Look at the parts of your gun and you will see how exact is the craft of the gunsmith: every piece of the gun was made to fit exactly with the other pieces. Had he fashioned some part too little or too big, even by the breadth of a fox's eyelash, it would have

## CHAPTER XV

### UDJERTUTSIARNEK SULIAKARNERME



LÛNÂNE aputiub kângane okiorme takovogut avingat tuminginik; taimaktauk aglait makkoa makpatângine kakortane akulaitomik takosimavose okautsimik imaitomik: UDJERTUTSIARNERMİK.

Kuvasudlarpose takojarangapse avingat tuminginik unuktunik, kaujimagapse avingakatsiartilugo terrianiat terriallo aglivaliatsiarniarmatta nerkiaksatsiarlutik, ilipsingnullo idluarmarikpok terrianiat terriallo aglivaliatsiarpatta. Taimaluatsiarlo kablunât suliakartut angajokângit kuvasudlarivut naipertorunik ikajortingit udjertutsiarmatta suliamingne, UDJERTUTSIARNEK nakoksititsingmat suliakarnermik sorlo immub sorusek nakoksitingmago, suliakarnerlo nakoksijaukpat udjertutsiarnermut suliakarnek aglivaliatsiarpok sulitsiarpok, inuillo ilûnatik idluarkutigimarikpât sulijatik sulitsiarpatta.

Kablunât unuktut iglugasaksoarne inôjut takolauksimangimarikput avingat tuminginik, nunapsingnullo tikinajarunik tukkisinajangimarikput ingergainak unipkausermik ilipse okitomik atuartapsingnik tumisigapse apume. Taimagletauk ilipse inôjose nâmaktomik ilitisialungilase sulle okausiub oma—UDJERTUTSIARNERUB—tukkigijanganik. Kukkiutise kemergolersigik, takoniarpote tagva ilangit ilûnatik senamatsiarmatta nablisijigêt-siamariklutik. Senajib kukkiutib ilanga anginârajalauk-pago mikkinârajalaukpagolônêt mikkijokullutuinarmik,

## CARE IN WORK

jammed and have been useless to you. And so the gunsmith who fashioned your gun worked delicately and with patient CARE so that you might have a good weapon upon which to rely at all times. Even as the gun was made carefully in the great encampments, so it also received CARE at the hands of the Company from whom you traded it; and unless you bestow on the gun that same CARE, unless you keep it clean and oil it to ward off the rust from eating the metal, it will soon be spoiled and will lose its worth.

And this much also you should know about the handling of guns and rifles. It is the custom among White Men in the island of Britain to invite their friends to hunt with them on their lands; and they shoot deer, or ducks, or grouse or other birds which fly fast and are good to eat. Should a man be careless with his gun during the hunt and endanger the life of his friends, at once he is sent home in disgrace by the other hunters; and should it become known that the man is dangerous with his gun, then no man will shoot with him lest he should receive harm from the gun of the careless hunter. Among White folk lads are first taught to shoot about the age of fourteen, and until they have learned to carry their gun so that it never points towards another man, they are not allowed to possess cartridges or to fire the gun. It is indeed an excellent thing to teach your children to take the greatest CARE with rifles and guns, which are deadly weapons.

It is easy to see why CARE should be taken with guns because a gun used carelessly can, in the flash of a moment, deal death to a man's closest friend or to his wife or his child who may be standing near.

## UDJERTUTSIARNEK SULIAKARNERME

aglât kemeriab silingningatutuinak, sêminajarpok, atorungnarajangilarlo. Taimaimat kukkiuteliorte UDJERTUTSIARLUNE kukkiuteliorkarpok, kukkiut sungertutauntsainarungnarkovlugo. Sorlolo kukkiut senajautsia-laungmat iglugasaksoarne, taimak UDJERTUTSIARTAUVOK Companit inunginut aulaijunut tâpsominga ilingnut; kukkiullo UDJERTUTSIALUNGITUARUNGNE, salumasatsiarlugo mingoarlugolo orksunut sujuktaukonago manger-tornermut, asserortausarainiarpok atoraksaujungnailune.

Imaitomiglotauk kaujijuksaugivose kukkiutit tigumiartauningit pivlugit. Kablunât kikkertame Britaineme inatsisôngovut ilamingnik kukkerkataugiartorkovlugit nunakotimingne; tuktuniarput, tingmianiarpullo imaksiutinik nunasiutiniglo, tagva akiginik assinginiglo sukalijomik tingisûnik nerrijausûniglo. Kukkerkataujut ilangat kamatsialungipat kanok kukkiutine tigumiarmago omajoksiorvingme tingmiaksiorvingmelônêt, ilamelo ilangata inôsinga nangiarnartomêtikpago, ingergainak angerarkojauvok kangusuktitaavlune kukkerkatigijaminut; inuglo ilitarijaulerpat nangiarijaksauvlune kukkiusijarlune, tagva kialônêt kukkerkatigijomalungilâ, kukkertaunjokadlaroarmat udjertutsiangitub kukkiutinganut. Kablunât akorngane nukappiat ajokertortausôngovut kukkiarnermik jârekaramik 14nik, ilikârtinagille kukkiusijartuksaunginamik inungmut torârtomik, nangminek sakkolijarkojaungilat kukkerkojaulugatiglônêt. Nâmamarikpok ila kitorngase ajokertorupsigik UDJERTUTSIARMARIKTUKSAUGAMIK kanok kukkiutit tigumiarlugit, kukkiutit sakkôngmatta tokonamariktut.

Tukkisiniarpose kukkiut UDJERTUTSIARTOMUT tigumiartaunksaungmat, udjertutsiangitomut tigumiartaupat, kukkiut ijib sikkungilarningane aituijungnarmat tokomik inub ilanârijanganut aipanganullônêt kitornganganullônêt kanitomêtokatuarpat.

## CARE IN WORK

Likewise it is easy to see why a man who builds a kayak or a wooden boat takes the utmost CARE to sew the skins tightly or to caulk the seams: that man would indeed be in a sorry pass if he were at sea and the water entered his boat so that it sank. Alas for that man! It would be too late for him to learn to use more CARE in building his boat.

All men have gradually learned from the misfortunes, which have happened to others, to take CARE in matters of life and death. Thus when you cross over ice with your komatik in the spring of the year, you watch very carefully lest the ice should prove too thin and you and your dogs be plunged into deep waters; and you watch very carefully lest the wind should change and should bear you away from the shore as you cross over the sea-ice, for you know that death will soon overtake you if you are cut off from the land. What is more dangerous than the claws of a wounded bear? You take the utmost CARE to avoid them lest they should rend your flesh. In all such things you have learned prudence, for you understand the penalties which attach to danger, and it seems better to you and to all men to be living and laughing in your encampments than to suffer death before you have enjoyed the full span of life.

With most things which clearly affect your comfort you have learned to take CARE. Thus if your wife makes a pair of seal-skin boots for you, she uses only the best skins. She chooses a good piece of Square-flipper skin for the sole, and for the upper part she uses a Bedlamer or a Jar skin without blemish, taking CARE that the skin retains its glossy black surface after the hair has been scraped away. In shaping the foot of the boot she sews a narrow tongue, even in shape, and she cuts the heel high so that it will fit the shape of her husband's heel, and strengthens the back of the heel with sinew so that it will not sag. In shaping the leg she leaves enough room to enable the boot to be put



## UDJERTUTSIARNEK SULIAKARNERME

Taimaktauk tukkisinadlarpok inuk kajaliortok umialiortorlônêt UDJERTUTSIARLUNE sulilermat, kamatsiarlune umiab perningit upsersortautsiarmatta kajablo amingit merksortautsiarmatta; inuk kappianartomik ilinganekarajarmat imarbiksiorlune malugosunajarune umianga imagudlarmat kiviniarlunelo. Kappianarmêk ila inuk taimna, kinguraivlune kissiane ilinajarpok UDJERTUTSIARNERSAUVLUNE umialiortuksaulaurame!

Inuit ilûnatik assimik kanoetokarningit ilivaliajutigivait UDJERTORPADLARTUKSAUGAMIK tamaine inôtsemut tokomullo ilingajune. Kemukserupse sikkokut operngâme kamatsiarsôngovose sikko ingerarvigijase sâluarmangât, ilipse kingmiselo nakkarkonase imânut ittijomut; kamatsiarposelo anore sangumangât, sâptaudlarkonase nunamit imarbingmut sikkosiortiluse, kaujimagapse tokomut tikitaulârapse nunamit sâptaugupse. Suna nangiarnarnersauvâ nanub ikkiliub kukkinginît? UDJERTUTSIARPOSE tâpkonunga pijaukonase uvinise aliktortaukonago. Taimaitune tamaine ilijarêrpose silatunermik, tukkisigapse kanok nangiarnartut maliktokarungnarmangâta, ilipse inuillo ilûnatik kувiasutekarnersauvose inôgiamik kungakatigêngnermiglo iglugasapsingne tokogiamit nâmaksititsisimakârtinase inôtsib uvlunginik nerriugijausûnik.

Inôtsiarutiksapsingnut ilingajune tamainekasak ilijarêrpose UDJERTUTSIARNERMİK, kamatsiarnermik. Aipavit kammiorpatit kissit ânanaunerpânganik kissiane atoromavok. Anerosukpok atungaksanik ugjujanik, kammiktanginullo kairolingmik netsemiglônêt kanoetokangimariktomik atoromavok, kamatsiarlune kissiub erkaktinga kernertatsiangongmat takoranêluganelo. Kammiorlune ittiksakaromavok amitomik iliktorsimatsiaratomik, kammiublo kingminga ilutsekartipâ angutime kingminganut nâmatsiartomik, ivalomullo matsusertor-

## CARE IN WORK

on or to be taken off with ease, and yet the leg is not over-wide or clumsy to the eye. Shame on the woman who finishes off the top with cloth, when a good wife would neatly fringe it with a strip of seal-skin! Every stitch of that boot has been tightly sewn with deer sinew, or if there is no deer sinew, then with seal sinew; but on no account would the good wife use thread. Such a boot is strong and watertight and gives comfort to the wearer. It was fashioned by a careful wife.

When she makes you a pair of seal-skin mitts, she takes CARE to make the thumb-piece of sufficient length and to allow ample stretch between the thumb and fingers according to the size of the hand: and she remembers that often a man wears a woollen or a duffle glove next to the skin of the hand and that therefore the mitt must be large enough for both the hand and the glove.

In order that you may gain greater riches, the Company has encouraged your women-folk to trade seal-skin boots and mitts at the Post, and in turn the Company trades these boots and mitts among White Men. Very often your wives take too little CARE in sewing these boots for trade: they forget that White Men are bigger in stature and have larger feet than the Innuït. They forget that White Men also need boots which are strongly sewn, and without blemish and which are pleasing to the eye and which give comfort to the feet. And when your women-folk sew mitts for trade, they often forget that White Men have thumbs and that thumbs grow very cold if no snug home is provided for them in the mitt.

White Men take the greatest CARE even as the Innuït do in choosing their seal-skin boots and mitts and therefore it is useless for you to hope to trade to the Company boots and mitts which were made without CARE. If you have a twelve bore gun, the Company trades to you twelve

## UDJERTUTSIARNEK SULIAKARNERME

pait sittorkonagit. Ilikterlune kammiktâgingnik nerroki-luartailitipak atijautsiarungnarkovlugik, nerrotoluartailitipagletaук takoranêlerkonagik. Arnak ungerviksakar-titsijok kablunâktajamik kangusuktuksauvok, kammit ânanât ungervekartuksaungmatta kissijamik! Kammit merksortauvut tuktub ivalunganut, puijiblônêt ivalunganut tuktujakangipat, arnagle kammiornine piojorijutelik atulungilak ivaluksamik kammiornermut. Kammillo taimak merksortaujut sangijôvut imagulungilallo kuviagijauvullo atortomut tâpkoninga. Iliktertaulaукput merksortaulutiglo arnamut kamatsiartomut.

Arnablo pualuliorpatit kissijanic, kamatsiarpok kublû-gik nailualungimanik nerrokilualungimaniglo kublublo tikiublo akorngangne, aggait angingit maliklugit, erkaivorlo inuk pualulijarkattarmat illupiarutanik kebik-sajamik, taimaimallo kissijat airkavaugallônêt taimak angitigijuksaungmatta aggait illupiarutallo pullarungnar-kovlugit.

Kênaujakarnersaujungnarkovluse Companit arnase maksuatipait aulaikovlugit kammingniglo pualoniglo niuvervingmut, Companillo ama kammit pualullo tâpkoa aulailerivait kablunânut. Ilangane arnase kamatsiangi-luarput kammilornermingnik niuviaksanic; puigorput kablunât kammikaromangmatta merksorsimatsiartunik takoranêlungituniglo nablisitsiartuniglo ittiganut. Puigorputtaук kablunât anginersausôngomatta inungnit ittiga-kortonersaungmattalo inungnit. Arnaselo pualuliorhatta airkavaugaliormattalo puigorkattarkôrput kablunât kublo-karmatta, kublungillo keujasôngomatta iniksakatsialungi-patta pualune.

Kablunât UDJERTUNGINERSAULUNGIMARIKPUT inungnit anerosugamik kammimingnik pualomingniglo, taimaimallo nerriuktuksaulungimarikpose aulaijungnarapse kammingnik pualoniglo kissijanic senasimatsialungitunik

## CARE IN WORK

bore cartridges. What use are sixteen bore cartridges to a twelve bore gun? What use are 'sixteen bore boots' for a 'twelve bore foot,' or 'sixteen bore mitts' for a 'twelve bore hand?' The White Man has a careful eye and will only give good value for things which are made with CARE.

Likewise White damsels have a very careful eye for the furs with which they adorn their necks, for they fear lest the other damsels at a feast should whisper among one another and say 'Look at the fox-skin which is round her neck—the fur is spotted with dirt.' Thus it is that the White damsels choose their furs very carefully from the merchants, and the merchants must therefore choose their furs with great CARE from the Company, and the Company's Traders must grade and value with great CARE the skins which you bring to the Post.

The Company's Traders who value  
your fur at the Post,  
The Company's Sailors who carry  
your fur by ship,  
The Company's Workers who sort  
your fur in the great encampment  
of London,  
The Merchants who trade your fur  
from the Company,  
The Men who dress the pelts of your  
fur for the Merchants,  
The Men who trade your fur from the  
Merchants for their damsels,  
The Damsels who wear your fur round  
their necks,

ALL use the  
greatest  
CARE SO  
that the fur  
comes to  
no harm.

If you hunters used half the CARE of the White Men in setting your traps skilfully and in keeping your furs free

## UDJERTUTSIARNEK SULIAKARNERME

Companinut. Kukkiutekarupse No 12mik Companit aulaivigivâse sakkonik illulingnik No 12nik. Sakkut illulit No 16 kanok atorungnarkât kukkiutumut No 12mût? Kanorlo kammit No 16 atorungnarkât ittigamut No 12mût? Pualullônêt No 16 aggangnut No 12nût? Kablunât ijekarput kamatsiartunik, pisiniaromavullo perkutinik senasimatsiartunik kissiane.

Taimaktauk kablunât arnat ijekarput kamatsiartunik pisuktit amingnik kongeselitarijomajamingnik, arnaukatitik nerrimârkatigijatik issibjorkatigêkonagit: 'Omat! Terrianiak ipsoma kongeselitarijanga salumaipok, taksa-karpok pujavinermik.' Taimaimat arnat kablunât UDJERTORMARIKLUTIK anerosukput pisuktit amingnik pisiarijomajamingnik Companinit, Companillo niuvertingit UDJERTUTSIARMARIKLUTIK akkilêjuksauvut pisuktit amingnik âtapsingnik niuvertingnut akkigijungnartangit maliklugit.

Companit niuvertingit pisiniartut  
amingnik aulaijomajapsingnik niu-  
vervingmut,

Companit kippalungit umiaksoarnêtut  
adjarsijune amingnik imarbiksoa-  
kut,

Companit inungit Londoneme âna-  
nausiniartut pisuktit amingnik,  
avilugit ânanauningit maliklugit,  
Pisiniat pisiniartut amernik Compani-  
nit,

Amilerijut,

Niuvertit pisijut amernik pisinianit  
aulaijomangmilugit arnanut,  
Arnallo amernik kongeselitalijartut,

Ilipse pisuktiniartose UDJERTUTSIARAJARUPSE mikkigit-  
jêrluse amillo salumaititautailitilugit sorlo kablunât

Makkoa  
ilûnatik

UDJERTUT-  
SIAMARIKPUT  
amit sujuk-  
taukonagit.

## CARE IN WORK

from dirt, every InnuIt family would gain greater possessions from the Company's Trader.

What use is there in setting a trap for a fox if, when he places his foot upon it, the covering of snow is so thick or so hard that the spring is not released? Or if you cover the trap with moss, see that it is dry, for damp moss will freeze and the trap, which lies beneath it, will not close when touched. In setting his traps the careful hunter will choose places where the snow is least likely to drift, for a trap lying beneath a bank of snow is as useless as a gun lying at the bottom of the ocean. And it is well to stake your traps firmly in the ground or to freeze them firmly to rock, even as you stay a boat with an anchor. Visit your traps often, or the crow or the wolf or the wolverine will forestall you and will spoil the skins of your foxes. When you take furs from your traps, use them with the same CARE with which White Men use them, keeping them free from dirt and damage.

You know that White Men and Women will not eat food which is stale or rotten, and it is therefore useless for you to bring stale fish to the Post for the Company to freeze and to carry across the sea to the merchants of fish in the island of Britain. For if the fish is not fresh when it is frozen at the Post, it will not be fresh when it is melted in the island of Britain and cooked for food. The salmon and the trout which you catch in your nets must therefore be handled with great CARE to prevent them from spoiling before they are frozen. The flesh of a fish is very tender and if the fish is roughly flung into the boat, or is trodden upon or is crushed in any way, the flesh becomes bruised, and when it is cut up to be eaten the flesh appears

## UDJERTUTSIARNEK SULIAKARNERME

udjertormatta, ila abvatuinanganiglônêt udjertorajarupse, akkiliutiksarsinersaunajarpose Companit niuvertinginit.

Mikkigitjerneк канок tukkekarkâ terrianiarasuaromavlune, aput mikkigiab kânganêtok taimak ibjutigipat taimaglo sittitigipat terrianiab tuttipago serkominiangimago, taimaimallo mikkigiak kêsititsungnarnagô ? Mikkigiarlônêt mattugungne perkappijanut, kamatsiarit perkappijat panitsiarmatta, perkappijat kausertut koarniarmatta, mikkigiarlo perkappijat atânêtok kêsinialonginivok terrianiarmut tuttijaugaloartilugo. Mikkigitjerlune terrianiarniarte udjertutsiartok mikkigiakarviksarsiorasuaropok saujauniangitomik perktomut, mikkigiak aputiub atânêtok ilingangmat mikkigiaktut imarbiksub erkânêtotut. Nâmatuinarporlo mikkigiak atsungersortaukpat kejungmut nappajomut, nippingatitaukpallônêt kairtomut sikkomut, sorlo umiak atsungersortaungmat kissarmut. Takosaikattaritselo; pingikupse tullukab amarublônêt kabviublônêt nelipsarkârniarpait mikkigiase, terrianiarlo mikkigiarsimajok sujuklugo. Pêjaigupselo pisuktinik mikkigianit amit UDJERTUTSIARSIGIK sorlo kablunât udjertormagit, salumaititaukonagit kanoetokartitaukonagillo.

Kaujimavose kablunât angutit arnallo nerrijomangimatta nerkemik nutaungitomik igunaujomiglônêt, taimaimallo Companit niuvertinginut âtsijuksaungilase mingierianik nutângolungitunik koaktitaksanik ikârtitaksanik pisinianut mingierialerijunut kikertame Britaineme. Mingeriat (Kavisilit ekaluillo) nutâluatsiangongipatta koaktitaulertilugit Companit niuvertingine (mingierialerivingine), nutângonialungilat auksititautilugit igajauniartilugit Britaineme. Taimaimat kavisilit ekaluillo nulluartitase UDJERTORMARIKLUSE tigumiaraksarivase sujuktaukonagit koaktitaukârtinagit. Mingeriab nerkinga maitôdlarpok, umiamullo egitautuinarpat, tullerartaukpallônêt, sêmiktaukpallônêt, nerkinga tiglujarnekalerpok, atuinarutitaukpallo

## CARE IN WORK

dark, and the White Men and Women will accuse the fish merchant of having traded bad fish to them. Again, if a fish is taken from the water and is left lying in the sun even for a short time, it will become stiff, lose its moisture and grow stale. As soon as fish are taken from the net, they should be covered with a cloth to ward off the rays of the sun, and if they cannot be taken straight to the freezing-house they should be carefully stored in wooden boxes packed round with snow or small lumps of ice which will not crush or bruise the flesh. The sooner the fish can be frozen hard in the ice-house, the fresher their flesh will remain and the greater their value to you. Handle every fish with the greatest CARE from the moment you take it from the water; for White Men and Women will only eat the best fish which has been carefully and cleanly kept.

You will notice that most White Men shave the beard from their faces: they use a very sharp knife and cut the hair from the surface of their chin and cheeks, and though the knife be very sharp and though the flesh of the face be soft and though they cut quickly, yet they very rarely gash the skin so that blood flows. White Men have learned to use the utmost CARE in cutting away the beard, for if they were careless they would harm themselves. Likewise in cutting away the blubber from a seal-skin, one must use the utmost CARE. If one cuts too deeply, then the skin is gashed and loses its value; if one does not cut deeply enough, then part of the blubber still remains and the skin becomes rotten. If the skin is to retain its value, not only must it be free from blubber on the flesh side, but the hair must be washed free from all traces of oil: for if oil is allowed to dry in the hair of a seal-skin, the stain will always remain, and the merchant who trades the skins will



## UDJERTUTSIARNEK SULIAKARNERME

igajauniarlune kernângavok, pisijublo tâpsominga pisi-  
niarte aulaijok tâpsominga passiniarpâ aulaivigingmago  
mingeriamik piungitomik. Amalo, mingieriat pêjartau-  
patta imânit ilijautuinarlutiglo sekinerartauvlutik aglat  
akuniungimariktomik, kerrataniarput panersarniarlutiglo  
nutaungitôjarlutiglo. Nulluanit pêjartautuarpatta ming-  
eriat ulliktaujuksauvut kablunâktajamut saputijaukov-  
lugit sekinerub issagutinginit, âtaujungnangipattalo inger-  
gainak koaktitsivingmut ilijaujuksauvut iklervingnut  
ilumajauvlutik mattujauvlutiglo apumut sikkonullo ser-  
kalisimajunut tiglujarnekartitsiniangitunut nerkinganik.  
Mânakullukut mingieriat koaktitaujungnarpatta sittijô-  
niarlutik koaktitsivingme nutângojarniarput, sokiarlo  
akkitunersaulârput. Imânit pêjartuarupsigik mingieriat  
kamatsiarmarikluse tigumiarsigik, kablunât mingierianik  
salumajunik kamagijautsiartuniglo kissiane nerrijomang-  
matta.

Naipertorsimaniarpose kablunât angutit unurningit  
umgijaramik nangminermingnik; umgijautemik kêna-  
katsiartomik atorsôngovut umit pêjarlugit erksamingnit  
tablumingnillo, umgijaullo ipidlaraloartilugo kênable  
aminga akitôgaloartilugo, sukkalijomiglo umgijaigaloar-  
tilugit, killerkattalungilat auk sakkertilugo. Kablunât  
ilisimavut UDJERTUTSIARTUKSAUGAMIK umgijaitilugit,  
udjertorajangikunik killidlarajarput nangminermingnik.  
Taimaluatsiak pilaksitiluse puijenik UDJERTUTSIARTUK-  
SAUVOSE. Puijib kissinga kilaktaukpat akkigijungnar-  
tanga mikkijororpok; orksulle pêjartautsalungipat ilan-  
galo kissiub maminganêkpat sulle, tagva kissik sujung-  
niarivok aunioniarlune. Kissik akkitugijungnartangatut  
akkekarkojaukpat orksukartuksaungilak mamingane,  
ergortortauvluvelo merkungit orksuerutijaujuksauvut,  
orksuk kissiub merkungine pujauniarmat pêjartaujung-  
narlugane, pissiniartiblo pissijub kissinik Companinit

## CARE IN WORK

shrug his shoulders and give the Company little value for them. He will say that the Innuït are careless folk and that it is difficult to use the skins which they prepare.

The twine which is used for making seal-nets and fish-nets is spun by White workers, and there are watchers set over them to see that the twine is spun with CARE, so that it will have great strength. Surely it is of no avail that these workers should take great CARE with the twine for your nets, if you do not use the same CARE in setting them in the best berths, in mooring them safely and in drying, mending and storing them safely. Being a faithful hunter a net is of big value to you: it asks not for a share of what it catches: it asks not for food: it pleads only that you should use it with the greatest CARE so that it may serve you for many years.

Some of the older men and women among you and cripples who cannot hunt are wont to carve out of ivory images of bears and walrus and little komatiks drawn by dogs and figures of Innuït hunters: such things can also be carved from soap-stone. Others fashion models of kayaks from seal-skin: others sew seal-skins into mats or into fancy bags: others weave mats from long strands of grass: others again dress deer-skins or seal-skins and make from them moccasins or slippers which they adorn with bright beads. Such things as these cunningly made delight the eyes of strangers who gladly take them back to their homes and show them to their friends: for the craft of the Innuït is a strange thing, and folk who live in the great encampments are curious to see things which are made by your hands.

Among White Men also many such things are made, and when a White Man visits a strange encampment he often brings home to his family some little gift fashioned by a cunning craftsman. To please the fancy of a stranger

## UDJERTUTSIARNEK SULIAKARNERME

tuine kagvalatiniarpak akkikitomiglo kissiane akkileromavlugit. Okarniarporlo inuit inôngmatta udjertutsiangitut, okilungimallo kissit inuit âkiktangit atorlugit.

Nulluaksat atorpaktut puijiniutinut mingerianiutinullo senajauvut kabluânut nulluaksaliortunut, tâpkoalo sulia-kartilugit kamagijauvut kamakojaujunut, nulluaksat senajautsiartuksaungmatta, ningokovlugit. Tukkekaluara-jangilak nulluaksaliortit tâpkoa UDJERTUTSIARMATTA sulia-karnermingne ilipse UDJERTUTSIALUNGKUPSE ningititsitiluse nulluapsingnik, nulluarniarviksat pionerpât kenerlugit, nulluat kissatsiarlugit panertitsiarlugit ilaktorlugit kematuliotitsiarlugillo. Nulluat pinasuarteongmatta nertornartut ivlernadlarput ilipsingnut; ilangiutitaujomangimattalônêt angujangita ilanganik; nerrititaujomangilat; kenutuinarput idluartomik UDJERTUTSIARLUTILLO atorniarangne piniarviginiarangnelo kivgartorungnarkovlugit ilingnik jârit sutajartut nâvlugit.

Ilapse ilangit inukoarnersat tussiaktullo nanungoalior-sôngovut tôgânit aivingoaniglo kamutingoaniglo king-mingoarnut uniartaujunik, inungoaliorlutiglo aiviub tôgânit; taimaitut senajaujungnarivut ukkusiksajamit. Inuit tâpkoa assingit ama kajangoaliorput kissijanik; assingit ama ikpiarsuliorput alleraksaliorlutiglo kissijanik; assingit ibviogaliorput; assingit ittigamâliorput tuktujanik puijijaniglo ânanausilugit sapanganut. Taimaitut senajautsiarpatta takoranidlarput tujormiat ijinginut, pisiarilugillo angerautivait takojautilugillo ilamingnut; inuit suliangit takorngartaungmatta, kabluânlo iglugasaksoarne inôjut takojomadlarput aggapse senajanginik.

Taimaitulle senajausôngogaloarivut kabluânne, angullo nelipsaigune iglugasaksoarme assinginik angerautijjoma-kattarpok piliusianik senajaujunik senajitsiartomut. Kuviagijaukovlugille tujormianut piliusiaksat tâpkoa

## CARE IN WORK

these little gifts must needs be made with great CARE; for the thing that most delights his heart is to possess something which has been fashioned with surpassing skill, something which he could not make with his own hands. Thus if you are carving an ivory figure to trade at the Post, fashion it true to life in every feature. If you are carving a dog, take CARE that the head is of the right size: strangers laugh when you carve a large head on to a small body, or when you give a hunter feet as large as the paws of a bear: strangers laugh and say one to another, 'Surely the craftsman who made this image was born with the flippers of a walrus instead of fingers.'

When you make gifts for strangers from seal-skin or from other material, take great CARE to keep them clean throughout and free from smell; for the eye of the stranger will detect dirt on the surface and the nose of the stranger will detect dirt which cannot be seen by the eye. Things which are dirty or to which there clings the smell of seal-oil are not received gladly as presents, and White Men will not trade them from the Company to take back to their families.

White Men sometimes wonder why of late years CARE has vanished from among the Innuits. In the old days when your forefathers hunted with spears and with bows and arrows, the hunter who was careless and impatient often went hungry, for the seals and the bears and the deer got wind of him before he was close enough to use his weapons. In those days hunters were men of CARE; but when you began to hunt with rifles, it was not necessary to be so careful or patient, for the rifle has a long range and even though a hunter misses with the first shot, he often has time to fire again before the creature has gone. Then again, in the old days long ago, there were no Mission Stations or Trading Posts along your Coast to provide

## UDJERTUTSIARNEK SULIAKARNERME

senajautsiartuksauvut; inub omatinga kuviasuktitaungmat perkutisijungnarune sunamik senajautsiartomik, aggame senajungnangitanganik. Taima tógâmit sunangoalioruvit Companit niuvervinganut aulaijomavlugo, inuk omajorlônêt sunalônêt adsiliorasuatsiaruk ilûnaine. Kingmingoalioruvit kamatsiarit niakungata angingina nelautsingmat. Tujormiat ijorsôngovut niakungoalioruvit angijomik timemut mikkijomut, inungoarlônêt ittigakartigungne nanub ittigangititut angitigijunik; ila tujormiat ijukatigêkput okakatigêklutiglo: 'Inuk senalauktok tâpsominga aggakarpalukpok aggatuinarni-ungitok aivable tallinganik.'

Sunaliorupse kissijanik kablunâktajamiglônêt tujormiat pisiarijaksarijanginik kamatsialauritse salumatsiarmatta tippekaratiglo, tujormiab ijinga takosaraidlarniarmat salumaitunik, kingâgiglo kangêsusaraidlarniarpuk salumaitomik ijib takojungnangitanganik. Salumaitut orksusunitulo piliutigijauvlutik kuviagijaulungilat, kablunâllo pisiarinialungilait Companinit angerautijomavlugit ilamingnut.

Kablunât issumajakattarput mânaulertome suna pivlugo UDJERTORNEK nipaksimamangât inungnit. Uvlune sivorline sivorlise sakkokalaungmatta kalugianik pitiksiniglo, omajoksiorte udjertungitok kenuesarnekanigitorlo ajoksakattalaukpok, puijit nanuillo tuktullo publakattalaungmatta tâpsominga kanitanginut tikikârane. Uvlune tâpkonane angutit UDJERTORNEKALAUKPUT; kukkiutinulle omajoksiolerapse taimak udjertortigijariakalungilase kenuesartigijariakalungilaselo, kukkiutiub ilulek kaininginersamut tikiutititsungnarmago, ilulingmullo sivorlerpâmut tokotsilungikupse, aipanganik kukkerkattarungnarpose omajok kaningiluarkârtinago. Amalo, uvlune nutaungitune Missionekekalaungilak niuverviksakalaungi-

## CARE IN WORK

food or other help in times of hardship: thus your forefathers took greater CARE in all things which they did, lest through lack of CARE they and their children fell upon evil days.

CARE is the shadow of the White Man and whatever he does, the shadow of CARE is behind his deed. If your race is going to prosper, then must CARE also cast its guiding shadow from year end to year end over your work and over the path of your lives.

## UDJERTUTSIARNEK SULIAKARNERME

larlo nunapsingne sungertutaujungnartunik neliutune ajoksarnartune, taimaimallo sivorlise UDJERTORNERSAU-JARIAKALAUKPUT, UDJERTUNGINEKUT tâpkoa ilangillo tikitaukonagit ajoksarnermut.

Kablunât UDJERTORNEK tachagivât sorlo, UDJERTORNERLO tachisimavok sorlo kablunât piniarninginut tamainut. Inôkatigêngnise aglivaliajuksaulerpat UDJERTORNEK ilagijaksarivase jâremit jâremut piniarnipsingnelo apkotigijapsingnelo tamaine.



## CONCLUSION

### CHAPTER XVI

#### THE PLEDGE OF THE COMPANY TO THE INNUIT



THIS *Book of Knowledge* written by the wish of the Governor of the Company for the good of all InnuIt families has told you the difficulties which beset your lives.

Before, you journeyed through life ignorant of many things which you should know, like the hunter who journeying along the sea coast in the winter knows not whether there is land or water beneath the runners of his komatik.

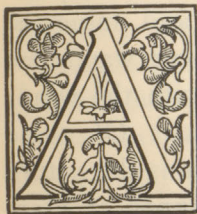
Now you have learned certain true facts which are landmarks in the long and difficult journey from childhood to old age. These true facts concerning Health and concerning Work and concerning Habits of Life are the landmarks which have guided the people of all White nations and many other nations from their childhood to their last day on earth.

In the long history of the World nations have prospered, and nations have dwindled and have died out (even as the Tunnit have) by reason of those vital Laws which govern the Health and the Work of all mankind. White Men have wrought such changes to the old condition of your lives that the Laws which now govern the fortunes of your race are a mystery to you; and because your race has been



## CHAPTER XVI

### COMPANIT ANGERUTIGIJANGIT INUNGNUT



GLAIT ukkua Ilisimatiksatsat inôtsemullo ilingajut, aglaktaumavlutik Companit angajokâksoangata tussuninga maliklugo, inuit ilûnatik idluarkutiksanginut, okautivâse okumajutaujunik ulapitsijunik inô-sipsingnik.

Sivorngane, ingergarlaukpose inôtsekut kaujimanase sunatuinarnik kaujimajaksarijapsingnik, ilingavluse omajoksiortotut sidjakut ingergajotut kaujimanane nunakarmangât immakarmangâllônêt sikkub, kamutime ingergarvigijangata, atâne.

Mânale ilikauvose miksekârtunik sunatuinarnik nelunaikutaujunik apkome sivikilungitome siorniornartotalingmelo ingergarvigijapsingne sorusionermit inutokauner-mut. Miksekârnerit tamakkoa timib atsuilininga pivlugo suliakarne pivlugo inôtsiblo ilusiksangit pivlugit nelunaikutaavut inôkatigêksuit unuktut kakortallo kernângajullo nelunaikutigisimajanginik sorusionerminingnit uvlormut kingorlerpârijanginut nuname.

Silaksub unipkautauningane inôkatigêt aglivaliasimavut assingillo ikitlivaliasimavut aglat nipakasaklutik (sorlo Tunnit pisimangmatta) maligaksat sokoserungnangitut aulatsijut silaksoarmiut ilûnatik atsuilininginik suliakar-niginiglo pitjutigivlugit. Kablunât akunapsingnôrlutik inôsipse ilinganingit taimak angitigijomik sokosertisimavait, maligaksat aulatsijut inôsipse ilingalârninginik tuk-

## PLEDGE OF COMPANY TO INNUIT

in darkness and has not adapted itself to the new conditions, your health and vigour have been impaired.

Take heed, Innuite, for the future will bring even greater changes than have taken place in your country in the past twenty years. There will be White trappers who will trap the foxes of your country; strange ships will visit your harbours and strange traders will come among you seeking only your furs. Many White Men will explore your lands in search of precious rocks and minerals. These traders and these trappers and these wanderers are like the drift-ice; to-day they come with the wind; to-morrow they are gone with the wind. Of these strangers some will be fairer than others, as is the nature of men; but whosoever they be, they cannot at heart possess that deep understanding of your lives through which our Traders have learned to bestow the care of a father upon you and upon your children.

Remember, then, in your dealings with strangers these three things:

The things which the Company trades are good things.

In times of sickness and of scarcity the Company stands by you and helps you.

There is no firmer or more faithful friend to the Innuite than the Company.

It is a good thing that there should be a pledge given by the Company to the Innuite, so that all men and women, when they see the Company's flag at the head of the flag-staff at the Post, may bear in mind that the Company not

## COMPANIT ANGERUTIGIJANGIT

kisijungnanginapsigik mâna; tâksiolaurapselo inôkati-gêksoangovluse, nablisisimanginapselo ilipsingnik ilinganernut nutânut, timipse atsuiliningat nukkingallo ilangertausimavut.

Kamatsiaritse, inôjose, kajjomârtome sunatuinait sokoserpalianersaujomârmatta nunapsingne, anginersamik aglat pisimalauktunit jârine kângersimajune zone. Kablunât tikkilârput nunapsingnut terrianianik mikkigitjeriartortlutik; umiaksuit takorngartat nelipsailârput umiakovipsingnik, pisiniartullo takorngartat akunapsingnôrlârput pisuktit amingnik pijapsingnik kissiane kenerlutik. Kablunât unuktut nautsertoriartulârput nunapsingnik ujarkanik akkitujuksajaniglo kenerlutik. Pisiniat tâpkoa mikkigitjeriartortullo ujaraksiortullo arvertartut kagvatitut ilingavut; uvlome iterajarput anoremut, kaupallo sâptaavlutik aulartitavut anoremut. Takorngartat tâpkoa ilangit pitsiarnersaulârput assimingnit, silaksoarmiut ilusingit maliklugit; pitsiarmangâtale pitsiangimangâtalônêt tukkisiangilat inôsipse ilinganingnik sorlo niuvernartipta tukkisingmagit, tamakkoalo tukkisilugit niuvertivut ilisimavut kanok pairsijuksaungmangârmik ilipsingnik kitorngapsingniglo sorlo atâtab kitorngane pairingmagit.

Taimaimat takorngartat piniarkatigigupsigik makkoa pingasut erkaumalersigik:

- (1) Niuviaksat Companit aulaijangit piotsiarput.
- (2) Neliutune ajoksarnartune kanimajokartiluselônêt Companit ililertorpâse ikajorluselo.
- (3) Inuit nertornarnersanik tunganarnersaniglo ilanâkalungilat Companinit.

Idluartuinarpok Companit angerutekarunik Inungnut, ilûnatik takonârpatta Companit saimatinganik saimaser-viub nuvuane Companit nunangine erkakovlugit Companit inuit niuverniategigituinalungimagit angerviging-

## PLEDGE OF COMPANY TO INNUIT

only trades with the InnuIt but also is pledged to be their protector and helper. This pledge therefore the Company gives to you for all time.

‘ IN EVERY WAY WE SHALL ENDEAVOUR TO RESTORE THE HEALTH OF THE INNUIT, THAT THEY MAY INCREASE IN NUMBERS AND PROSPERITY. OUR GREAT CARE IS FOR THE FUTURE OF THE INNUIT, AND WE ARE THEREFORE THE SPECIAL PROTECTORS AND HELPERS OF ALL INNUIT BOYS AND GIRLS.’

Let those of you, who can read, recite this book to those who cannot read. In your encampments discuss the book: talk of it in your igloos when your pipes are lit. It is a good book and a true book—this *Book of Knowledge*.

THE END

## COMPANIT ANGERUTIGIJANGIT

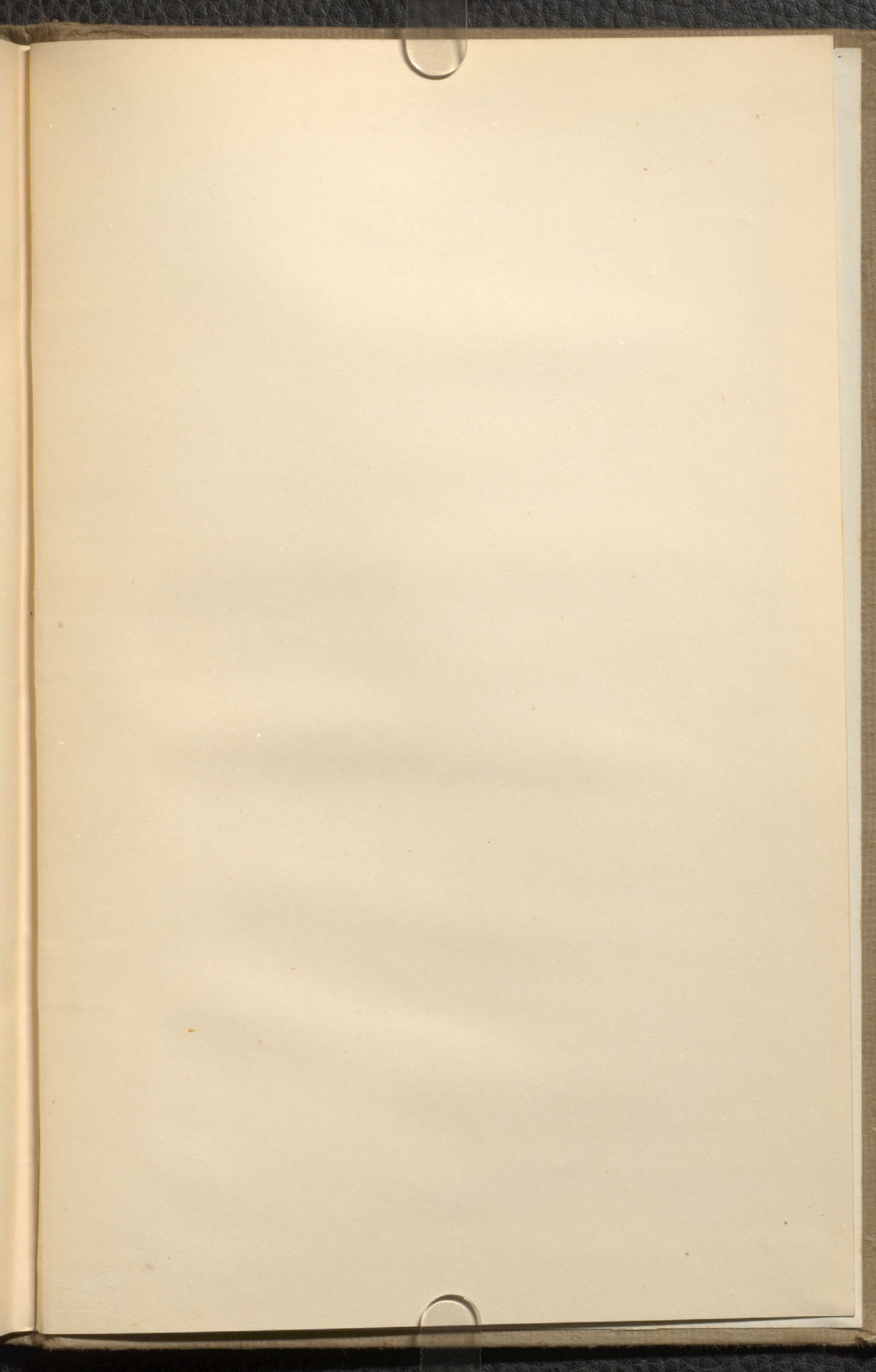
magilletauk serngnigijomavlugit ikajoromavlugillo. Taimaimat angerut tamanna Companit angerutigivât inungnut sorajjuitomik.

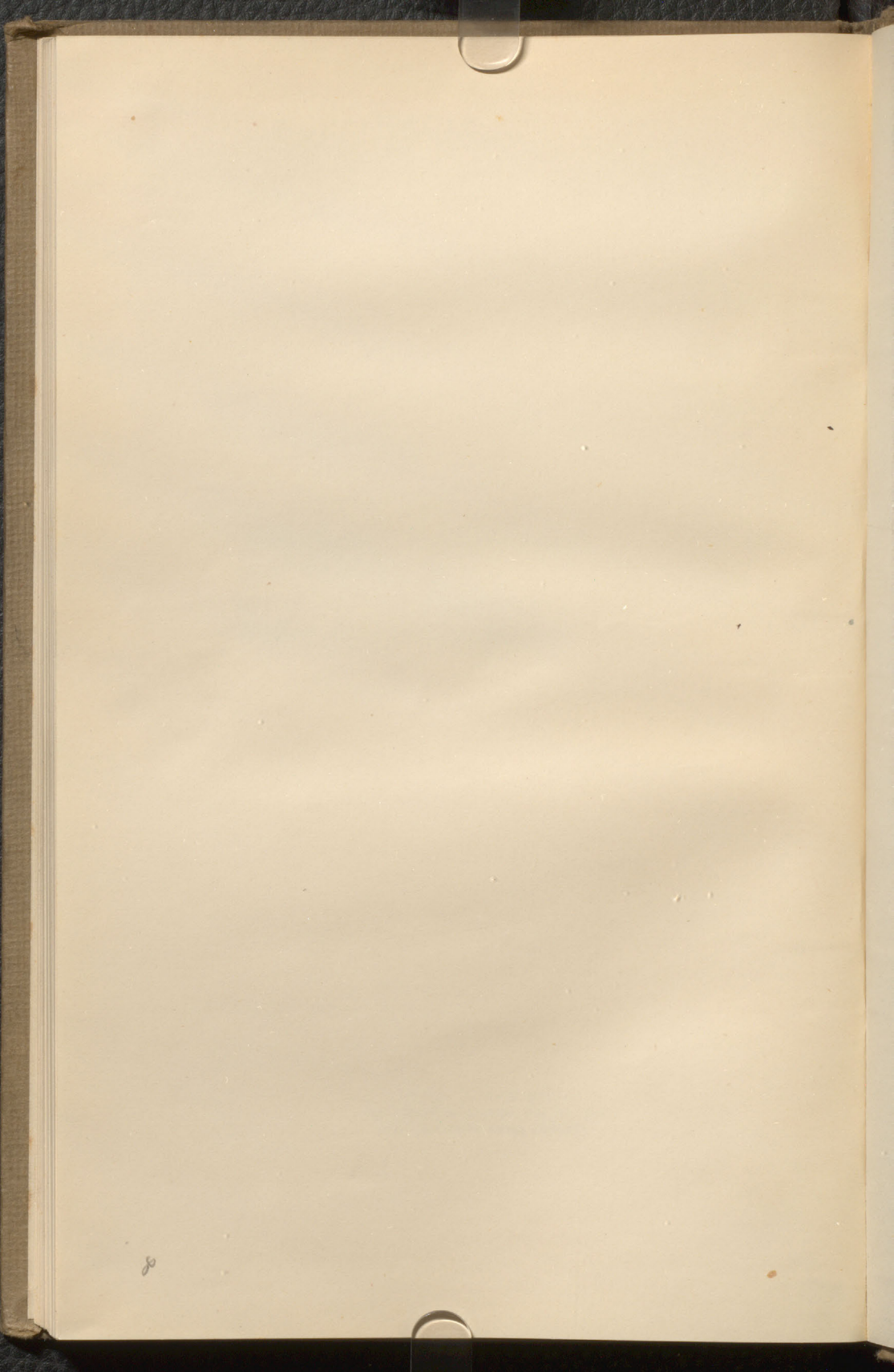
‘ILÛNAINE PINASUARNIARPOGUT INUIT ATSUILITIT-SOMAVLUGIT, INUIT UNUKSIVALIAKOVLUGIT SULITSIAR-PALIAKOVLUGILLO. ISSUMAGILUARPAVUT INUIT SIVUNIK-SANGAT; TAIMAIMALLO ANGILUARTOMIK NUKAPPIAT NIVIARSIALLO SERNGNIGILUAROMAVAVUT IKAJORLUGILLO.’

Akunapsingne atuarsisût aglait ukkua okausertangit atuarligit atuarsijungnangitunut. Iglugasapsingne aglait ukkoa okausertangit okautigisigik; okautigisigik iglupsingne supôrusijartiluse. Aglatsiangovut miksekârtôvlu-tiglo—*Aglait ukkoa Ilisimatiksat.*

NÂVOK

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① Adsingoagut Great Britain, Canadalo,  
Newfoundlandelo takkojavut

② Imaitut • Hudson's Bay Companib niuervinganik takkotitsivut

# GREENLAND,

Karalit nunangat, sikkomut  
ulliktaukasaktok



## MINION OF CANADA AND NEWFOUNDLAND

FOR THE MOST PART IS COVERED WITH ICE ⑤ HERE DWELL ESKIMO ⑥ BAFFIN ISLAND ⑦ FROM THIS REGION COME THE  
 JOHN'S, THE ENCAMPMENT WHERE DWELL THE RULERS OF NEWFOUNDLAND ⑫ A DISTANCE OF 7 SLEEPS ON A LARGE SHIP ⑬ HERE MEN  
 OTTAWA, THE ENCAMPMENT WHERE THE RULERS OF THE CANADIAN PEOPLE DWELL ⑰ HERE DWELL INDIANS  
 MEN SPEAK THE ENGLISH TONGUE BUT ARE NOT RULED BY KING GEORGE ⑲ VANCOUVER, THE BIG HARBOUR OF THE  
 GROW THE PLANT FROM WHICH FLOUR IS MADE ⑳ A GREAT RANGE OF ROCKY MOUNTAINS ㉑ A BIG RIVER, CALLED  
 ALASKA WHICH DOES NOT BELONG TO CANADA ㉒ THE FROZEN SEA

